Conjugium Conjurgium:

Or, some Serious

CONSIDERATIONS ON Marriage.

Wherein (by way of Caution and Advice to a Friend) its Nature, Ends, Events, Concomitant Accidents, &c. are Examined.

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Fælix quem faciunt aliena pericula cautum.

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CONSIDERATIONS

ON

MARRIAGE.

TO THE

READER.

NO wonder, if in this inquisitive Age, the Authours Name, Quality, the Reasons of his Writing this Tract, &c. be enquired after; and, perhaps to the most Scrutinous and Ingenious, should his disposition be known, and his affection to the FEMALE SEX, That he had been Married himself, That he was an indulgent Husband, &c. It would seem strange to see him in this Mascarade, and so far differing from his other Writings. But Sir, whoever thou art, I may take that same liberty to tell thee (with that Dunstable fellow in Plutarch, lib. de

Curiositate, *when one would needs be prying into what he had in his Basket,* Quum vides velatam, quid inquiris in rem absconditam. *'Tis a piece of ill-breeding to search into what is concealed. Wherefore thinkest thou I do dissemble my self if I would be known? If thou likest what I have said, be contented; if thou dost not, know I wrote it to please my self (by way of advice to a Friend) not thee: thou mayest go read somewhat else. It may be I wrote it to try his Wit, or my own, or thine; As* Erasmus, *though wise, wrote in the* praise of Folly. Cornelius Agrippa, *of the* vanity of Learning, *though a Learned man himself. And* Cardan *an honest Man, and one of Integrity,* yet wrote a whole Book in the Praise and Commendation of Nero. Æneas Sylvius *a grave Divine, yet wrote a wanton Love story of* Lucretia *and* Euryalus; *And so have those* Philosophers † *written on the same subject. And* Virgil *in his* Æneads, *who,*

† Xenophon, Plato, Socrates, Solon, Plutarch, Leon Hebraus, Plotinus, Maximus Tyrius, &c.

who, though some condemn, yet Servius *commends him, and vindicates his worth, wisdom and gravity. And* several Wise and Learned * Men have Written against MARRIAGE *as I, [though not in my way,] Must these excellent Men be defamed for this, and writing thus? Perhaps in an humour to please themselves, or others; or as I have done, to caution a Friend? No, but rather, as one said well of* Cato's *Drunkenness,* If *Cato* were Drunk, it should be no Vice at all to be Drunk. *But there are a Generation of Vipers among us, seemingly Saints, yet really Whore-masters themselves, that will admit of none of these Books; and out of an affected formal gravity, and seeming sanctity condemn all. As* Castalio *will not allow young People to*

* As *Espensæus lib.* 6, De *Continentia Cap.* 8. *Plotina*, in amor. dial. Pract. Artis Amandi, *Aritæus* in Polit. *cap.* 3. *Levinus Lemnius* de occultis naturæ miraculis lib. 4. cap. 13. *Kornmannus* de Virginitate. *Barbarus* de re uxoria, &c. But who is *Instar omnium* Nevisanus his Sylva Nuptial. *Æneas Sylvius* his Epistle to his Friend *Nicholas* of *Wartburgs*, which he calls *Medela illiciti Amoris*. Philo Judæus *de mercede merit.* Peter Hædus de *Contem. amoribus*, &c.

read the Balad of Balads, accounting it too light for his gravenes; when as he must lay aside all the Books in the Bible, that mention such Love-Toys and Actions (as Genesis, for the Sons of God gaining in to the Daughters of Men; The story of the Sodomites, and Righteous and Righteous Lots In-cesting And Onas Revolting; also Ru-bens going up to his Fathers Bed. Exodus, for the 16th and 19th verses of the 20. Chapter. Levi-ticus, for the fifteenth Chapter and the 19, 20, 21, 22, 23. verses of the eighteenth Chapter, or for the 19th verse of Chapter 21. Numbers, for the story of Zimry and Cozby. Deu-teronomy, for the 22th Chapter, from the 22th verse to the end; and the 10th and 11th verses of the 23. Chapter. Joshuah for the mention of Rahab the Harlot (yet by concealing the spies, she was the Instrument of the Children of Israels taking Jerico, &c). Judges for Sampson and Da-lilah, and the Levites Concubine.

Ruth *for her courting* Boaz, *Chapter* 2. &c. *and verse* 9. *Chapter* 3. Samuel *for the stories of* David *and* Bathsheba, Absalom *and* Tamar; *as also* Absaloms *lying with his Fathers Concubines. The* Kings, *for the two Harlots that came to* Solomon *for Justice. The* Chronicles *for* Davids *Adultery, on which he is forbid by the Prophet* Nathan *to build the* Lords House; *and the reason was, because he was a man of Blood,* 1 Chron. 17. *and you know he had kill'd* Uriah *for his* Love *to his Wife, or rather* Lust; *And the Queen of* Sheba's *visit to* Solomon, 2 Chron. 9. Ezra *for the two first verses of the* 9th *Chapter,* &c. *and Chapter* 10. *As also* Nehemiah *the* 19th. Ester *for the story of* Ahashuerus *and she;* Vasthi *yet living. The* Proverbs *of* Solomon *for his discribing and writing against an Harlot, Chapter* 2. *and Chapter* 7. *and* 9. *in those plain words, and* against Whores, Proverbs 5. *and* Adultery, *chapter* 6. *and the* Lewd

Wo-

Woman, *chapter* 31, *and his* Song, *or the* Balad of Balads *for the similitude it bears with our* vain Lovers *in these our days*, &c. *it will be reduced to a very narrow scantling. I say, should we lay aside all the Books of the Old and New Testament that mention or reflect on* Love-Toyes *and* Fooleries, *worthy enough to be blamed and justly condemned; as I have, to my weak capacity, endeavoured.*

The occasion of the subsequent Discourse.

But, what need I thus Apologize? Ictus Piscator sapit, *The burn'd Child dreads the fire* (*we use to say*) *He that has been Married knows the inconveniencies of that state, better than a Batchelour, and, therefore, to tell you the plain truth* (*which, yet, I need not do*) *being loath to see the Ruine of my Friend, wrote the ensuing Discourse.*

The *Authors* Love to the Female Sex.

In which, however, I would not be mistaken; *for though writing to* MAN, WOMEN *are most frequently named; yet it concerns them*

no more than Men. *I honour* (*I confeſs*, Bona fide) *the Sex*, *I mean the Female Sex that are good of them. What therefore is ſaid of the one*, mutato nomine, *may*, *moſt part*, *be underſtood of the other. My words are like* Paſſus's *Picture in* Lucian, *of whom when one had beſpoke an Horſe to be Painted with his heels upward*, *tumbling on his Back*, *he made it Paſſant*; *Now when the Fellow came for his Picture*, *he was very much in wrath*, *and ſaid it was quite oppoſite to his mind. But* Paſſus *inſtantly turned the Picture upſide down*, *and ſhewed him the Horſe at that Site he requeſted*, *and ſo gave him ſatisfaction.*

If any Woman, *therefore*, *take exception at any words*, *let her alter the Name*, *and read* HIM *for* HER, *and 'tis all one in effect. Beſides*, *though I confeſs*, *I can find few Men in all my converſe*, *that are really married to* WIVES, *but to* WOMEN *only*; *ſo it has been*, *on the other ſide*, *the*

the hard fortune of some good Women to be married onely to MEN *and not to* HUSBANDS, *as* Abigal *was to* Nabal; Syrena *to* Diocletian; Mariamne *to* Herod; Thyra *to* Gurmund; Theodora *to* Theophilus, *&c.*

If, notwithstanding all this, I must or may be Taxed, I am in the following Discourse in an Errour: I confess, Humanum est errare; *and might I therefore vindicate my self by shewing the Slips and Failings of others, nay the Best and Learnedest, could easily manifest the chiefest and greatest* Philosophers, Fathers, *and* Divines *have erred it may be more grosly.*

Errours of the *Philosophers*, Fathers and former *writers.*

What strange absurdities, Brainsick Paradoxes, Apparant Ignorances, and Idle Tenets have been asserted by Aristotle *and the rest? with their followers and imitators, as well as expositors &c. too tedious to enumerate. The truth is, there is hardly any certainty in any natural knowledge, or that which we call Reason. Bring me that*

Astro-

Astronomer *that can calculate the true motion of* Mars *and* Mercury. *Or* Mathematitian *that can finde out the* Quadrature *of a Circle. The* Cosmographer, Hydrographer, *or* Navigator *that can discover the* Creeks *and* Sounds *of the* North-East *and* North-West *passages. The* Chronologer *that can Rectifie the Chronological Errours in the* Assyrian *Monarchy. The* Historian *that can give a just account of antient times, or the Man that can set the* Gregorian Calendar *to Rights. All the* Philosophers, *and those wise men of* Greece *that gave Precepts to others: Inventors of* Arts *and* Sciences, *were utterly derided by* Lactantius *in his Book of* Wisdom, *where he not only condemns them, but proves them to be Dizzards, Asses, and Mad men, so Sottish and Doting, as, to his thinking, never any old woman or sick person doted worse.* Democritus *took all from* Lusippus, *and left the Inheritance of his Folly to* Epicurus; *nay, the same* Lactantius

tius *makes no more difference between* Plato, Xenophon, Aristippus, Aristotle, *and the rest than Beasts (saving that they could speak.) And yet the same* Lactantius *is sufficiently whipt himself, by others, touching his opinion of the Soul,* &c. *And so is* * Origen, *touching universal redemption; affirming, that the very Damned, and Devils themselves after a time, shall be Saved,* &c. Tertullian *favoured the Sects of the* Montanists, *where he speaks of a new* Paraclet, *and a new* Prophecy; *he also condemned Second Marriages, as well as my self, (if that be a Crime) and so doth St.* Hierom *utterly condemn Marriage at any time, in any case esteeming it no other than a Sin. And St.* Hilary *detracts from the Merits of* CHRIST, *when he maintains his Body not capable of Suffering; and that* Hunger, Thirst, Weariness, *and other infirmities, were not natural to him; but as the Schools speak* Assumptæ. *And* Epiphanius *on Christs words,* Pater major me

* St. Hierom makes him full of Errours in his Epist. ad Avitum.

me est, affirms 'twas true also of his Divine Nature. And that in the Garden he spake not these words seriously, Pater si fieri potest, transeat in me calix iste, but only by way of Dissimulation, to deceive the Devil. St. Ambrose also in his Allegories, speaking of St. Peters sin, holds, that he did not deny Christ as God, but only as a Man; and that it is lawful to marry any that is divorced. And St. Augustin will have the Eucharist administred to Children, and maintains them Damned that die unbaptized. And St. Cyprian maintains the Re-baptizing of such as having renounced any Heresie, had been formerly Baptized by Hereticks &c.

And so the Rabbins of the Jews accuse the Apostles of Ignorance and Errour, though not of falshood; as when St. Paul says Samuel gave the Children of Israel Saul the Son of Chish to be their King, being about the age of fortie years, when as the Scripture seems to say otherwise. As

also

also when St. Stephen *says those that went down with* Jacob *into* Egypt *were* seventy six Souls, *when* Moses *both in* Genesis *and* Exodus *saith they were but* Seventy. *And* Cajetan *goes higher, and observes that in* 2 Kings 21. *we read* Michol *instead of* Merob (*so taxing* that book *with errours also*) *as appears by comparing it with* 1 Kings 12. *And St.* Matthew *quotes* Zachary Matthew 27. *for* Jeremy; *and St.* Mark *cites* chap. 1. *a passage out of* Isaiah *which indeed is in* Malachi. *In like manner St.* Luke chap. 3. *affirms* Canaan *to be the Son of* Arphaxad, *and* Salec *the Son of* Canaan, *therein contradicting* Genesis 23. *where it is said* Salec *was the Son of* Arphaxad, *not his Grandson. And when he says that the Cave which* Abraham *bought was in* Sichem; *it was indeed* Hebron; *and that he bought it of the Sons of* Hemor, *the Son of* Sichem, *where* Moses *says it was of* Ephron *the* Hittite, Genesis 11. *And so likewise*

likewise he says Hemor *was* Sichims *Son, when as in* Genesis 33. *it is said quite contrary, that* Hemor *was* Sichims *Father. And such like* * *passages.*

* Which indeed signifies little: the Old Testament, especially the major part of it, relating only to the *Jewish* Nation.

Some hold the World to be from all Eternity. Others will have Men before Adam, *and he to be only the first Parent of the* Jewish *Nation; and therefore* Moses *writes from him. But the many errors in Chronologie, and the accompt of times, render those Tenets the more difficultly salved. No less variety of opinions and errors is there touching* the end of the World. Joachinus Abbas, S. Brigittam, Ubertinus de Casali, Telesphorus Hermita, Petrus de Areacco, Nicholas Causanus, Johannes Picus Mirandula, Francisc. Melet, &c. *Held, that the World should endure as many years after the Death of* Christ, *just as there were verses in* Davids *Psalms.* Aristarchus *a Philosopher, says it should last but* 2484. *years,* Areteus Dyrrachinus, 5552. He-

rodotus *and* Linus 1800. Dion 13984. Orpheus 120000. Caſſander 180000. *The Fathers* Irenæus, St. Hillary, St. Ambroſe, St. Auguſtin, *and St.* Hierom, *with the antient* Rabbins, *conclude ridiculouſly enough, that becauſe GOD Created the World in ſix daies, and reſted the ſeventh; From this myſterious order, the World ſhould laſt but 6000. years; and in the beginning of the Seventh all things ſhould reſt. Alluding to that of the* Pſalmiſt, *Pſalm* 89. A Thouſand years in Thy ſight are but as one day, and one day as a Thouſand years.

But theſe Opinions contradict the Scripture: *for if the World muſt laſt but 6000 years,* &c. *then the day of Judgement may be foreknown, which our* Saviour *denies. Again, the years from the Creation to this preſent being ſo uncertain, the* Days *muſt needs be more uncertain. Now that it is ſo, may appear by comparing the diverſe Opinions of ſuch (or miſtakes if you will)*

will) who have, with all their Diligence, notwithstanding computed the years from the Creation *to* Christ, *and yet they differ above* 100. *years the nearest. Those of the* Jews *that have turn'd* Christians, * *account from the Creation of the World to the Nativity of* Christ, 3760. Paulus Forosempronienſis, 5021. Arnoldus Pontacus, 4088. Pererius, Baronius *and* Bellarmin, 4022. Genebrard, 4090. Suares, 4000. Ribera, 4095. Onuphrius Pavinus, 6310. Carolus Bivillus, 3989. Malvenda, 4133. Joſephus Scaliger, 3948. Sixtus Sinenſis, Maſſæus, *&c.* 3962. Johannes Picus Mirandula, 3958. Peter Galliſard, 3964. Johannes Lucidus, *and others* 3960. Gerardus Merator, 3928. Janſenius, 3970. Paulus Palatinus, 4000. *And, when all is done, the neareſt we can be able to come to the truth, will be perhaps about* 25. *or* 30. *years over*

* As *Hieronimus de Sancta fide, Paulus a Sancta Maria, Lyranus Burgenſis*, and Others which are followed by *Georgius Venetus, Galatinus, Franciſcus Georgius*, and *Sinchias.*

or under; So frail is Man, and full of Errour.

If we ſhould deſcend to particulars, as but to Cherubim, Teraphim, Urim *and* Thummim (*to omit infinite others*) *we ſhall find they do not all agree touching what they were.* Abenezra, Scelomath, *the* Thalmudiſts *among the* Jews. *And almoſt all writers both* Greeks *and* Latins, *I know, generally, aſſert, at leaſt the* Cherubims *of the* Ark *were in ſhape like young Boys, becauſe of the* Chalde *word* כרוב Cherub, *which is compounded of the Servile Leter* ב Caph, *i. e.* ſicut, *and* רביא Rabeia, *i. e. in* Chalde Adoleſcens *vel* Puer, *in the plural* כרביא Chærabeia, *i. e.* ſicut Pueri, *vel* Adoloſcentes; *which is a groſs errour; For we muſt know*, Moſes *did not ſpeak* Chalde, *but* Hebrew. *Beſides, if we muſt go according to the Etymologie of the word; then, from the* Hebrew *word we may ſay they were in the ſhape of* Saddles; *ſith the word* רכב *whence* כרוב Cherub *is ſaid to be derived by*

Tranſpoſing

Transposing the Letters into Cherab, *i. e.* Equitare, *which is in the* Hebrew *a* Saddle, *as in* Levit. 15. 9. 1 Kings 32. 35. *or from the word* כרדיב Cheredib, *i. e.* sicut Pluvia, *we may say they were made* like the Rain. Cajetan *hath herein also shewed his errour, when on* Ezod. 25. 30. *He maintains them to be of Humane shape, because the* Hebrew *is to this sence,* Facies eorum ut vir ad fratrem suum. *For, whoso is skilful in the* Hebrew, *will tell him, that we may as well conclude the* Curtains of the Tabernacle, *the* Stars *and a* thousand other things *in the* Old Testament, *were also of Humane shape; sith* Isaiah, *speaking of the* Stars; *where the vulgar Translation hath it,* Neque unum reliquum fuit, *The Hebrew Text saith,* Et vir non est substractus: *And in* Exodus, Moses *speaking of the* Tabernacle and Curtains thereof, *the vulgar says,* Quinque curtinæ sibi conjungantur mutuo, *which in* Hebrew *is,*

& quinq; curtinæ erant conjunctæ mulierem ad sororem suam. *So* Ezekiel, *speaking of the Wings of the Beasts, where the Translation hath it*, & vocem alarum animalium percutientiam alteram ad alteram, *in the* Hebrew *it is*, mulierem ad sororem suam. *And in* Genesis *where mention is made of the parts of the Sacrifice, in the Translation it is*, & utrusque partes contra se altrinsecus posuit; *But, in the* Hebrew, & dedit virum partem ejus è Regione proximi sui, *&c.*

Whence is apparently discovered their Errour who condemn Aaron *for making the Golden Calf; For,' he thinking* Moses *had been received to* GOD, *made a* Cherubim *in the likeness of a* Calf; *And, doubtless,* this good Man *would do nothing but wh t was agreeable to the pattern which was shewed to* Moses *himself and the* 70 *Elders, in which pattern they saw the Glory of God in the same manner it was in a Vision afterwards seen by* Ezekiel

and

and St. John, *where* GOD *appeared sitting between* four Cherubims, *the first having the face of* a Man, *the second of a* Lyon, *the third of a* Calf *or* Bull, *and the fourth of an* Eagle. *On which* Cherubims GOD *promised to appear and go before the Children of* Israel. *Now* Aaron *made choice of this figure (at the importunity of the people, being necessitated to pacifie them) rather than any of the other three, it being more absurd; least the Children of* Israel *should adore it; for the which, they are afterwards* only *blamed,* not for making it; *neither do we find* Aaron *in any place reproved for so doing. And this was the Cause that* Jeroboam *to establish the Kingdom to himself, made* two Cherubims *in the shape of* Calves, *placing one in* Dan, *the other in* Bethel, *that the people might be kept from the trouble of going up to Worship at* Jerusalem, *where were the same* Cherubims *which were made according to the pattern that* Moses *received:*

For had they not been of that ſhape, it had been greatly folly in him to ſhape them ſo, and introduce a new Religion, which would have been as dangerous, as contrary to his Deſign, which was to keep the people in obedience to him by the ſame form of Worſhip they uſed at Jeruſalem.

There are no leſs various Opinions *touching the* Teraphim *we read of in* Scripture, *as* * Elias Levita *ſays they were made in this manner. They kill'd a Man that was the firſt born, and wrung off his Head, and having embalmed it, they placed it on a Plate of Gold, on which was firſt written the name of the unclean Spirit that they would call upon; and ſo hanging it againſt a Wall, placing Lamps and Torches about it, they Worſhipped it.* Aben-Ezra *is as falſe (though not ſo ſcandalous) when he ſays* Geneſis 31. *that the* Teraphim *were certain inſtruments of Braſs like* Sun-Dials, *by which they knew the particular hour and*

* *In Tishbi.*

and minute they were to practice their Divination in. Rabbi Eliezer, *sirnamed* גדול Gadol, *i.e.* The Great. *In his Book Entituled,* פרקי אליעזר Pirche Eliezer, *i.e.* Capitula R. Eliezer, *cap.* 36. *is of opinion they were* certain Statues *made in the form of a Man, under certain Constellations, whose influences (which they were, as they held, capable of receiving) caused them to speak at some certain houres, and give an answer to what was demanded of them; which was the reason (saith he)* Rachel *stole away her Father* Labans *Images, least he, by having recourse to them, might discover which way* Jacob *and his Family went.* R. David Chimchi *also is as far out, when he says, they were* certain Images, *whose figure is unknown; by which the Ancients instructed concerning future events, being like these Oracles which speak by the mouth of the Devil. This false Opinion*

of

of his is taken up by Cardinal Cajetan, Vatabus, Clarius; Selden *and* Marius. Mercerus *swims with the stream of Interpreters, and says, they were* as the Houſhold-gods *of the Ancients*, ut Penates & Lares ſumpſerim. *Philo* Judæus *is yet farther out of the way, where he affirms*, Micah *Judges* 17. *made of fine Gold and Silver three Images of* Boys, *and three* Calves, *one* Lyon, *one* Dragon, *an* Eagle, *and one* Dove, *which anſwered all his demands. As, if concerning his* Children, *he went to the* Boys; *If* Riches *to the* Eagle; *If* Power *and* Strength, *to the* Lyon; *If* Sons *and* Daughters, *to the* Calves; *If* Length of years, *to the* Dragon; *If* Love *or* Friendſhip, *to the* Dove.

But, the truth is, when all is done, TERAPHIM is but the general name of Cherubim *and* Seraphim; *and St.* Hierom *(an Authour more worthy of Credit in matters of the* Old Teſtament,

ment, *than any Interpreter either* Greek *or* Latin) *ſays*, 1 Kings 22. 16. *Theſe* Teraphims *were ſacred Images belonging to the* Prieſt, *TERAPHIM* Proprie appellantur μορφώματα, *i. e.* Figuræ & ſimulachra quæ nos poſſumus in præſenti duntaxat loco Cherubim & Seraphim ſive alia quæ in Templi ornamenta fieri ſive alia quæ in Templi ornamenta fieri juſſa ſunt, dicere. *And in his* Epiſt. *ad* marcellam, *to the ſame purpoſe in* * *other words*; *wherefore they were allowed of by the* Patriarchs. Laban *had them and was not reproved for them*; *Neither did* Jacob *reprehend* Rachel *for taking them away. It's true, he commanded his Children to put away their ſtrange* Gods, *but it was the* Gods *of the* Sichemites *which they had taken away at the ſacking of them, they being great Idolaters*; *for till that time he ſpake*

* *In* Teraphim *vel figuris varia opera quæ* Teraphim *vocantur, Intelliguntur & Juxta igitur hunc ſenſum &* Micha *cum veſte ſacerdotali cætera quoq; quæ ad Sacredotalia pertinent ornamnta, per* Teraphim *feciſſe monſtratur.*

not

not a word to them of false Gods. *And, can any one think this zealous person would serve an* Idolater *so long, and afterwards Marry his two Daughters? It may be probably conjectured also that* David *made use of these Images, or allowed of them in his Wife* Michal; *for, he no wise reproves her for taking the* Teraphim *and putting it into the Bed. Nay, they were so far from being reprehended, as* Micha *Triumps and says,* Now I know the Lord will Bless me, *after he had made a* Teraphim *and an* Ephod, *and had gotten him a* Levite *to be his* Priest. *And so* Hosea 3. *verse* 4. *threatning Judgement to* Israel, *says,* The Children of Israel shall abide many days without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without Teraphim; *whereby it is probable they were allowed by their Legislator* Moses.

For Urim *and* Thummim, *there are so many mad Opinions, as 'tis a madness to offer to decide the controversie. Some conceited, will have it to be* Soundness of Doctrine, and integrity of Life; *others think it as sound Doctrine that maintain them to be certain Charms, which whilest the Priest had them in his brest-plate, he was not only enabled to officiate the better to the People, but also to drive away the Devil or evil Spirits from them. Nay, such strange Chymera's they have of these things, and so numerous and various, as for Civilities sake to my Reader, I forbear to mention them, or farther to enlarge, more then to tell thee,*

HERE ARE MEN, YOU MAY SEE, OF ALL SORTS IN AS GREAT PREDICAMENTS AS MY SELF, AND IN MATTERS OF AS GREAT CONCERN. I might shew you, that as to Religion it self, *Men* of every perswasion *and* opinion *have had their Failings, ran*

into

into errours. *I would advice him, therefore, that finds fault, to write somewhat against which there can be no Objection, and he shall be* mihi magnus Apollo; *or in the Interim, let him learn so much Wit as to be Modest, as to be willing to Learn, as to know he is not Infallible.*

But I am for Marriage *where it can be suitable (otherwise a single Life is better) for Marriage is an honourable State, yet Crowned with Thorns. The Pleasures that attend it will no wise countervail the Innumerable Troubles and Inconveniencies of it. However,* 'tis a good Lawful way of Paliating Lust in both Sexes. *Yet there are* many Weddings, *but very* few Marriages for LOVE ONLY, *and that grounnded on the* unmoveable Rock of true Virtue and Piety.

If all this will not serve, I shall, notwithstanding, conclude with Ovid,

Parve

Parve nec invideo——
vade; ſed Incultus, qualem decet exſulis eſſe:
Infœlix habitum Temporis hujus habe.

Such as it is, take it, and as kindly as you can. And let Momus *do his worſt, I care not; I owe him nothing; I look for no favour at his Hands; Let him even turn the Buckle of his Girdle: I am Independent, I fear not. And ſo* A dieu; *Yet I am,*

Your Real Friend

William Seymar.

OF

OF

OF MARRIAGE.

CHAP. I.

Its Definition, Nature, Events.

WHEN first (my dearest Friend) I Read thy Letter, desiring my Advice touching thy Marriage, I was struck into such an horrour and detestation of thy Folly, as I knew not, at present, whether I had best Slight, or Pity thee. But knowing thee to be a true *Philogenius*, I Chose rather the latter, especially considering thy Inadvertency, by reason of thy youth; and voluptuous

Education, joyned with a passing good, and flexible Nature and Disposition innate and inherent in thee.

Yet I could not (such is my zeal for thy welfare) but, with Indignation take Pen in hand to deter thee, if possible, from that Destructive Course, thou seemest to be running Post and Headlong into. And since thou art pleased to acknowledge me thy *Friend*, (as well as an *Alie*) I shall, as neer as I can, manifest my self in this following Advice of mine to thee, a *true one* as well as (nay, which is better, than) a *Relation* or a *Brother*.

I could never have imagined all my former Discourses, inculcated Admonitions, should make so little Impression in thy Intellects. But since words are but Air and vanish with thee as soon as they are uttered, I shall once more, for thy edification, fix them in this small Book. And let my discourse remain as a Perpetual Monument between thee and me, that have faithfully like a Friend, and a true one, given thee timely and seasonable advice. And afterwards, *If thou wilt Hate Instruction, confess to thy Shame*, that

that *thy Deſtruction is of thy ſelf.*

Remember that the very *Latin* word *Nubo*, *To Marry*, is almoſt enough to be ſaid againſt thee: The *Greek* word is γαμίσκω, or νυμφεύω, *ex* νέφος, *Nubes*, *A Cloud*; Becauſe the *Bride* covered her Face with a Vail when ſhe was brought to her *Husband*, as a Token of her being under the Power and Command of her Husband. And though this properly, therefore, belongs to the *Woman*, ſince, *Sponſæ dicuntur nubere quod capita velabant*; A חנוף [*Chanoph*] yet, it may very well be aſcribed to the *Man* when ſhe is Maſter. And how common that is, every houſe almoſt, will inform thee. *Definition, Nature of Marriage.*

'Tis but a Cloudy buſineſs then, or rather to be under a Cloud to be Married. For the *Greek* word νέφος, *Nubes*, a *Cloud*, is from the *Hebrew* word עבות, [*Gnabath*] ſo called from their Denſity and thick Obſcurity; as if a Man were overwhelmed in Darkneſs when Married and loſt in a Fog (as we uſe to ſay.) He having given Hoſtages to his Fortune, and is, as it were, a loſt Creature in the World, it being the Impediment to great and noble Atcheive-

ments; A lett, oft times, to all good and generous enterprizes, An hindrance to Preferment, And a Rock on which more are Split than Saved, which is worſt of all; ſince, for the moſt part, a Man thereby marrs his Fortune: For the word ſignifies *Adverſitie* and *Trouble*, or *a multitude*, that cover and darken as Clouds do. or if you will, *a multitude of Afflictions*, *Adverſities and Troubles*.

Wedlock is a Bondage, a Yoak, *Jugum ex Jugo*, ſtuft with many *Miſeries*, *Cares*, *Fears*, *Diſcontents*, and *Vexations*. The *Atlantick* or *Iriſh Seas* are not ſo turbulent as a Litigious Wife; which made the *Devil* when he had power to rob *Job* of all, leave him his Wife only to Torment him. *Better dwell on the Houſe Top, than with a Brawling Wife*, Prov. 21. 9. 25. or in *the Wilderneſs with Tigers, Bears, and all manner of Savage Creatures*, Pov. 21. 19. *The Contentions of a Woman are a continual dropping*, Prov. 27. 15. *No Wickedneſs like unto her, ſhe makes a ſorry Heart, an heavy Countenance, a wounded Mind, weak hands and feeble Knees*, Eccleſ. 25. 25. And thus it becomes an *heavy Yoak*.

Mil-

Millions of Families [my *Philogynus*] and Gallant Men have been undone by their Wives. *Eve* the first Woman and Wife, though *she was flesh of Adams flesh*; yet he and all his posterity found *she was more Bone than Flesh*, to their woful experience, she being the introducer of Sin and Death. And *Solomon*, though he was the Wisest man, had his *heart turned aside by his Wives, after other Gods*, 1 Kings 11. 4. And so the strongest man *Sampson* was deceived by *Dalilah* to lose his Strength, *Judg.* 16. 18. 19. by which he lost his *Eyes* and *Life*, *verse* 21, and 30. So *Job's* Wife tempted him to *Curse God*, Job 2. 9. And in profain stories we finde *Socrates* perpetually vexed with *Xantippe*. Our *Edward* the Second murthered by the means of his Wife *Isabella*, and St. *Lues* tormented by *Elevora*, with millions of such like examples. Nay *Marriage*, oft-times, is an hindrance of our course Heaven-ward, making many say with that foolish Fellow in St. *Luke* 14. 20. *I have Married a Wife and cannot come.* And St. *Paul* might justly conclude, 1 *Cor.* 7. 28. such as *Marry shall have trouble in the Flesh.* For they

that enter into Wedlock may very well expect variety of moleſtations, and many viciſſitudes, vexations, afflictions on afflictions, and daily new changes from better to worſe, from pleaſure to pain, from joy to grief.

This Hint, my *Philogynus*, what marriage is, will eaſily appear to be true, if we but a little examine or conſider the *Deſigns*, *intentions*, or *ends of Matrimony*, *the Reaſons of thy Love or Fondneſs*; and *Compare them with a ſingle Life*. So ſhall we be the better able to judge of that condition, and clearly ſee whether there be any thing delectable or inviting in that ſtate of Marriage, which thou ſeemeſt ſo much to deſire and admire. *Dulce bellum inexpertis*; War is ſweet to them that know it not. They that never endured hardſhip, nor came within Gunſhot more than in contemplation, think it an excellent thing to be a Souldier, when they read of the Conqueſts of *Alexander*, the Triumphs of *Cæſar*, the Trophies of *Achilles* and the like. So whil'ſt they ſpend their time in Kiſſing, Toying, Fooling and Dallying, they think themſelves in *Paradiſe*, they have

ſtrange

ſtrange Chymæra's of the felicities of a Wedded Life, and become in Love with their Yoak, long for their Fetters, and are mad till they have loſt their freedom, till they are undone. For as ſome will, *Matrimony, is matter of Money, Marrying, Marring; Wedlock, Fetlock*; which is the true Orthography of the word *they ſay, viz.* of a Wife.

AN ACROSTICK.

W *is Double Woe,*
I *Naught elſe but Jealouſie,*
F *is fained, flattering, fraud*
E *is naught but Enmity.*

If in thy Name there be ſuch ſtrife,
Then Fates defend me from a Wife.

The *chief Ends and Deſigns of Marriage*, then, are theſe two:

Firſt, For *Society*, it being * *not good for Man to live alone*; and therefore *the Woman* was given to him for an *help meet.* * *Gen.* 2. 18.

Secondly, For the * *continuation of our kind.* * *Gen.* 2. 18.

MEMBER. I.

Of the first end of Marriage, Society, *no* Society.

IT were my dear *Philogynus*, an *happy state*, an *Heaven upon Earth* indeed, did Marriage always (always did I say? nay but *once in a thousand* times) answer this end. Could it make them *agree* as they ought; be *equally* coupled; *draw* one way in their *yoak*, (for you must remember 'tis *but a Yoak* at best) *and make their Lives Sociable* by doing each *of them their parts*, (*which makes the Society*) *as follows.*

SECT.

SECT. I.

What Society in Marriage is.

LEt's first consider *what this sweet Society in Mariage is*: and then, *whether we usually find it so.* There is something to be done then on both sides to make it a true Marriage.

As, The *Man* must love her with a sincere, constant, intire, pure and chast Love, * as *Christ* loved the *Church*, or as he † loves himself, or his own Flesh; cherishing her with all kindness and tenderness, letting her want nothing to his power, is requisite for her quality covering her weakness, and avoiding all bitterness, injurious or vexatious words or actions towards her; giving her rather honour and respect, because she is the weaker Vessel; advising meekly,

* *Eph.* 5. 25. † *Eph.* 5. 28, 29.

The Duty on the Mans part.

meekly, instructing, directing and councelling her in all things soberly; *dwelling with her according to Knowledge*, 1 Pet. 3. 7. in the fear of the Lord; forsaking all other, keeping solely to her Body alone, defending and vindicating her from all injuries, and the like.

The Duty on the womans part.

And the *Woman* must *obey and submit to her Husbands Authority*, as unto *Christ himself*, Ephes. 5. 22. *As it is fit in the Lord*, Col. 18. 3. (because *she was made out of Man, of his Rib*, 1 Cor. 11. 8. And, *she was made for him, and not he for her*, verse 9. besides, *she was first in the Transgression*, 1 Tim. 2. 14.) reverencing his Person, giving him all due respects, as her Head, in word and deed, carriage and deportment, assisting him in every thing, as to tender his Soul, to cherish his Body, to manage his Estate, and Family; and to add to it if possible, and preserve it, promoting his Credit and affairs, especially in his Calling; preserving his Name and Credit, locking up his Secrets in her own bosom; and manifesting in all respects that she is a *Wife*; for *she is only a Wife indeed, that is an help-*

help-meet; not only an *Help* to her Husband, but a *meet help*. The Man else, has Married only a *Woman* (to say the best) but not a *Wife*.

Thus Marriage may be a sweet and sociable condition. And if thou canst meet with such a Wife, then thou mayest be happy, and then it should be the first thing I would advise thee to.

But when we find (my *Philogynus*) an hundred thousand Shipwrackt, for one that arrives to this sweet haven of contentment in Marriage; it should make thee, methinks, tremble and fear to enter into this Tempestuous and Dangerous Ocean full of Rocks, and perpetually molested with Impetuous Storms. To examine which

SECT.

SECT. II.

Of the Events and Concomitants of a Married Life.

LEt's duely and rightly, without prejudice, consider. Where is a good Wife to be found? *Behold this I have found, counting one by one, to find which I find not, one man of a thousand have I found; but a Woman among all those have I not found,* saith the wisest, *Eccles.* 7. 25, 27. and one that had experience enough in the Sex. Do but remember my dear *Philoginus*, that Beauty and Honesty (as I noted in another Book) seldom agree. Can she be fair and Honest too? straight personages have oft times crooked conditions; fair Faces, fowl Vices; and frequently, which is worst, foolishness

to

to boot. *Non generum ſed malum genium; non nurum, ſed furiam, non vitæ comitem, ſed litis fomitem domũ habebit.* Marriage is a Lottery, nay the greateſt hazard imaginable, an *Eaſt-Indie* Voyage is not half ſo perillous, thou art made or marr'd as it proves. *If ſhe happen to be humerous or peeviſh*, when ſhe has not all to her mind, thou hadſt as good be out of the World; there's nothing but diſcontent and a coninual noiſe and ſtrife. *If ſhe be ſimple, and not ſo wiſe as ſhe ought*, thou hadſt better have Married an Image of Stone. For ſhe'l diſgrace thee in all times & places, and ruine thine affairs. *If ſhe be wiſe*, 'tis as bad, if not worſe; for ſhe'l ſlight thee and thy Judgment, and be peremptory, rule all her ſelf, though ſhe deſtroy all with *Phaeton*. *If ſhe be not neat and cleanly* thou wilt loath her; *if too curious and delicate*, ſhe'l ruine the that way ſhe'l, ſpend thy ſubſtance; and as *Lucian* obſerves, *All* Arabia *will not ſerve to perfume her hair. If ſhe be a Beauty, and Airy*, ſhe'l put thee quickly into *Acteons Livery. If ſhe be homely or ugly*, ſhe'l Paint, and that's odious; and if ſhe don't, her very looks will prove a ſufficient

ficient antidote against Love. *If she be an old Maid*, 'tis an hundred to one but she dies of her first Child. *If a young one*, 'tis as hazardous whether she have any Breeding and discretion to manage thy Business; or be not buxome, lustful, and so, if she be not pleased you know *where* and *when*, thou hadst as good be Hanged, she'll Cuckold thee, and make thee weary of thy Life. *If a rich Widdow* it is thou Marriest, thou art for ever ruined, she'll make away all before hand to her Children, and still purvoir for them out of thy Estate too; for as the *Italians* say well in their Proverb, *He that Marries a Wife with five Children, Marries six Thieves.* Besides, she'll always be tormenting thee with the Virtues of her first Husband, though he had none; than which, nothing can be so tormenting and odious. So that if thou chooseſt a Widow, *Philogynus*, let it be such an one whose first Husband was Hanged, or worse; to avoid that Plague of being told of this and that of her first Husband, which must needs speak a defect in thee; and won't that, think you, be exceeding pleasant and

agree-

agreeable to thy Spirit? Thus *Conjugium* becomes *Conjurgium*. On the other ſide, *If thou marryeſt a young Widow*, 'tis ten to one but ſhe'll ask more then thou art able to give her, and then the word *Husband* will be a very pretty Vizard mask for her to hide her Tricks. The very name of being Married is enough to ſalve all her Sores, Slips and Abominations. *If ſhe be of no Fortune* (and want virtue) ſhe'll bring Sorrow, Trouble, and Beggery with her, which is worſt of all. *If ſhe be Rich, Well-born*, and of any high or numerous Family, thou wilt be undone by her Friends perpetually lying upon thee: Beſides, ſhe'll be ſo Lofty, and inſolently Imperious, that thou hadſt better be Dead out of the way; for ſhe muſt Rant, Revel, ſay and do what ſhe liſt in this her *Oligarchical* Government, and begger thee at laſt. In taking a Portion thou ſelleſt thy Freedom and Liberty, and becomeſt a ſlave for one day of Marriage compleat; *viz. Her Wedding Night, and day of Death*; and ſo the Evening and the Morning makes that day; All the reſt being ſtuft with Cares, Fears, and Miſeries.

Ob

Oh Heavenly Powers! Why did you
bring to light
That thing called WOMAN, *Natures*
oversight?
A Wayward, a Froward, a constant
evil,
A seeming Saint, sole Factor to the
Devil:
That She-born Tyrant *full of Mi-*
sery,
A guilded wethercock of Vanity:
That being Damn'd, she first began to
fall,
From bad to worse, from worse to worst of
all.
So is she wretched, nay she's far more
vile,
Than the deceitful weeping Crocadile.

These and innumerable such like Torments, Miseries, Vexations, Anxieties, and all that Envy, Malice, Fury, the Devil and Hell it self can invent, my *Philoginus*, are Concomitants of a married Life. What canst thou marry then? What sayest thou now? Art thou still so mad as to desire a Wedded Life? Take warning by him whom thou

thou knoweſt was almoſt ruined by a *Croſs, Unloving and Undutiful Wife. Fœlix quem faciunt aliena Pericula cautum.*

Is there *any Society*, think you in all this? Are ſuch Women *Helps* to Men? And, if not, they are far from *Helps meet.* 'Tis much better for a Man, therefore, *to be alone*, than to be joyned to one that will put him *out of himſelf*, put him *beſides his Wits* and *Senſes*, and make him *neither enjoy himſelf nor others.* Since Marriage was firſt deſigned by G O D for *Love, Peace, Concord*, and to be an *Help each to other*, there's the *Society.* Whence I may infer (if the Proverb be true that Marriages are made in Heaven) that ſuch had no friend there.

But this is not all, and therefore, *Philogynus*, Let's now a little *conſider the reaſons of thy Love* (if there by any) *and Fondneſs, on what grounds and baſis they are bottomed*, that thou mayeſt, if poſſible, be weaned from this *itching humour* of thine, this *Amabilis*

bilis insania, this *sweet Frenzie*, this *Glucupicron* Passion thou art in. For, by so much the more do I really pity thee beyond those that are in *Bedlam*, by how much thou exceedest them in *madness*.

SECT.

SECT. III.

The Grounds *and* Reasons *of* Love, Reasonless *and* Groundless.

IN the first place, then, let me tell thee before I strip them all up, and that plainly as my friend, *what Love is*, I mean *that Devil-passion of Love* thou art in, (and therefore since I desire nothing more thereby, than thy wellfare, by preventing thy ruine here, and perhaps, for ever hereafter; I hope thou wilt as kindly accept of what I say to thee (as it was intended by me) which I define thus, *only a desire bred of liking, and the product of Folly*, as I observed in my last Treatise I gave thee) nay tis impossible to Love, * and to be Wise *at once.*

* Jupiter *himself cannot be in* Love *and* Wise *both*

Wise (as will be seen by the sequel of this Discourse.) *Plato* calls it *magnus Dæmon*, the *great Devil*; and though I am sufficiently sensible the *Platonists* do usually term the *good* as well as *bad Angels*, δαίμονες. And *Plotinus* makes a question whether it be a *Devil* or a *God*, or whether it be *partly one*, and *partly the other*, or a *Passion*, and concludes, *it participates of all three*. But, however, here we must distinguish to come to thee, which, that we may the better do, it will not be impertinent to examine *all the sorts of Love*, their *Beginning*, *Nature*, *Objects*, *Difference*, *Extent*, *Power*, whether it be a *Virtue* or a *Vice*, *Good* or *Bad*, &c.

I say, in the Definition it is a *desire bread of Liking*, &c. and I told you * elsewhere, that *desire is a passion disposing the Soul to will what is good whether present or absent, and their conservation, or to avoid an evil.* To which add, that as *Disire wisheth*, *Love enjoys*; like *Jacob* and *Esau*, one takes the other by the Heel; and when Desire ceaseth, Love is enjoyed; *Desire* is absent, *Love* is present. Now, As *this desire is bred*

* *Lib. citat.*

of

of liking, we may make *as many ſorts of Love*, as there are *Objects*, which are always good, or ſeem to be ſo, *omne pulchrum amabile*, every beautiful thing is amiable, lovely, and good.

From the aforeſaid goodneſs, proceeds *Beauty*; from Beauty, *Grace* and *Comelineſs*. Theſe are *Hippocrates's* Twins, and are divers, as they ariſe from divers objects: and ſo they affect and pleaſe the *Eye*, *Ear*, *Feeling* and other *Senſes*, which compel us to Love, and make us deſire the fruition of the object; To *Seeing* and *Hearing*, belong *Beauty* and *Grace* chiefly, But to *all the reſt of the Senſes*, *Pleaſure*: For were it not really ſo, or pleaſing and gracious in our eyes, we ſhould not deſire. Whence *Plato* defines it thus: *(a) Beauty is a lively ſhining or ſparkling brightneſs, reſulting from effuſed good by Ideas, ſeeds, reaſons, ſhadows, ſtirring up our minds, that by this good they may be united and made one.* There is an *Intellective Love*, as GOD, who is Love in the abſtract, and ſo, Love may be ſaid to be without Father or Mother, being before the World was; and, indeed, the Procatartick

(a) *Forma eſt vitalis fulgor ex ipſo bono manans per Ideas, Semina, rationes, umbras effuſas. Animos excitans ut per bonum in unum redigantur.*

tartick cauſe of the Worlds Creation and Redemption.

Ante Deos omnes primum generavit Amorem.

And ſo the *Angels* manifeſt their Love towards poor mortals here on Earth, in rejoycing at the Converſion of us miſerable Sinners, and in garding of us; And therefore, I think, I may ſay, without the imputation of ſuperſtition, they Pray and make Interceſſion for us. *Men* have alſo an intellective Love, and is founded either on *Pleaſure*, *Honeſty*, or *Profit*. To the firſt are reſerved all delightful objects, *Women*, *Children*, *Friends*, *rare Edifices*, &c. To the mid-moſt, the Love of honeſt things, *Virtue*, *Wiſdom*, and *all that is good* (for *in medio conſiſtit virtus*) much to be preferred before the other two. To the laſt, *Profit*, *Wealth*, *Honour*, (which ſeem rather to be *Deſire*, *Covetouſneſs*, *Ambition*, than Love.) However, to theſe are all the Deſires and Loves of man-kind referrable, though they be very various you ſee, as the objects are.

Now

Now we are to know (as to the nature of Love) what I noted elſewhere. 'Love is * an emotion of the 'Soul, inciting it by the motion of the 'Spirits to joyn in will to the objects 'that ſeem good and convenient for 'us, *viz.* ſo to joyn in will, as to make 'a mans ſelf and the thing beloved 'one and the ſame, and therefore the 'motions of the blood in Love, as al'ſo of the Spirits (if ſimple and alone, 'and not joyned with *Deſire*, *Joy* and '*Sadneſs*, &c.) are even, as alſo the 'Pulſe, but greater and ſtronger than 'ordinary; emitting more heat, and 'celeritating digeſtion; and therefore is 'an healthy Paſſion. And this proceeds 'from the tie that is between the Soul 'and the Body; As, when any corpo'real action is joyned with a thought, 'one ſtill accompanies another, as is 'apparent in ſuch who have an aver'ſion to ſome Medicine; they cannot 'think on it, but the Taſt, Smell, *&c.* 'comes alſo immediately into their 'thought; For, the *Blood*, or ſome 'good and delectable Chyme getting 'into the Heart, and becoming a more 'convenient Alimony then ordinary

* *Fol.* 148. *&c.*

'to maintain heat there, the principal 'of Life; occasion the *Soul* to joyn in 'will to this Alimony, *viz.* To Love 'it: And thus at the same time the 'Spirits descending from the *Brain* to 'the *Muscles*, might press or agitate the 'parts from whence it came to the '*Heart*, *Stomach*, and *Intrals*, whose 'agitation increaseth the Appetite; or 'to the *Liver* and *Lungs*, which the 'Muscles of the *Diaphragma* may press. 'Whence the same motion of the *Spi-* 'rits ever since accompanies *the Passion* 'of *Love*. In this kind of Love, then, 'there are two effects, *Benevolence* and '*Concupiscence*. The former is when 'we wish well to what we Love; the 'latter, when we desire the thing Lo- 'ved. There are *different Passions* also 'that participate of *Love* (as will be 'presently shewed, which causeth it to 'vary its name) However, *Love* is not 'always the same and alike, for *it ad-* 'mits of degrees: As, when we esteem 'an object of Love less than we esteem 'our selves, it may be termed only an '*Affection*; when we value it equal to 'our selves, it may be termed *Friend-* 'ship

'ſhip; when more, *Devotion*. And 'ſometimes we love meerly for the poſ-'ſeſſion of the object whereunto our 'paſſion relates, and not the object it 'ſelf for which we have only a deſire 'mixt with other particular paſſions, 'as *Ambition*, *Avarice*, &c. But the 'Love a generous Soul and a man of 'Honour beareth his friend, is of an 'other and purer Nature; and that of 'a Father to his Child is more Immacu-'late and Sublime.

'And foraſmuch as the objects of 'Love are repreſented to the Soul by 'the ſences both *External* and *Internal*; 'it will follow there are two ſorts of 'Love, according to the object whe-'ther *good* or *handſom*; For when we 'judge any thing good and convenient 'for us *by our internal ſences and reaſon*, 'we may moſt properly term it *Love*. 'If it be judged by our *external ſences*, 'we call it *handſom*; and ſo we like it, 'which *paſſion of Liking* is uſually more 'than *Love*, becauſe what is conveyed 'to the *ſences* makes greater impreſſion; 'and yet preſents things more falſe,

'than

'than what is communicated to it by 'Reason.

'Love proceeding from knowledge '(as 'tis clear it does) must needs pre-'cede Joy and Sadness (except when 'Joy and Sadness proceed from know-'ledge) and when the things this know-'ledge inclines us to Love, are, in 'themselves truly good, Love is, then, 'most Excellent and Transcendent: For it 'joyning things that are truly good to 'us, we are thereby rendred more per-'fect. Neither can it then be in ex-'cess; The most that can be, does joyn 'us so absolutely to those good things, 'that we distinguish between the Love 'we have to them and our selves, which 'cannot be Evil. Nay, Love is so good, 'that were we unbodyed, we could never 'love too much. Neither can it fail of pro-'ducing Joy, when grounded on Rea-'son, because it represents what we 'Love, as a good belonging to us.

Among those various and innume-rable ravishing objects which excite us to Love, and captivate our Souls, Beauty, though the Commonest is not the least.

leaſt. And this is alſo divers, There is a *Beauty* ariſing from GOD: There is one Beauty of the *Soul*, another of the Body. A *Comelyneſs*, and *Grace* in *Virtue* and a refulgent Beauty. A Beauty from *Speech*, *Geſture*, *Deportment*, *Action*, *Shape* and *Form* of *Creatures*, &c. And their names vary accordingly. As, *the Love of Womens Beauty* is termed *Luſt*. Of *Pleaſure*, *Concupiſcence*; of *Honour*, *Ambition*; of *Money*, *Covetouſneſs*, &c. And is either *Virtue* or *Vice*; *Good or Bad*. A *Pious Holy* Love there is, and an *Heroick*, *Vain*, and *Fantaſtical Love*. As (*b*) *Pauſanius* makes two *Venus's*, *one ancient and without a Mother*, *from Heaven and Cæleſtial*, *the other younger*, *begotten of* Jupiter *and* Dion, *which we commonly call* Venus. The latter of which, is the *Devil* thou art poſſeſſed with; For ſo *Ficinus* in his *Comment* on this place *Cap.* 8. calls theſe two ſorts of Love *Devils*; or, *good* and *bad Angels*, (to ſpeak to the common capacity) that are ſtill attending on our Souls. The former elevates our Sprits and Soul to *Heaven*; The latter depreſſes them to *Hell*. The firſt is from GOD; the latter from the

(b) *Duæ veneres, duo Amores; quarum una antiquior & ſine matre, Cælo nata quam Cæleſtem venerem nuncupamus; Altera vero junior, a Jove & Dione prognata, quam vulgarem* venerem *vocamus.*

(c) *Alter mari ortus, ferox, varius, fluctuans, Inanis, juvenum mare referens, &c. alter aurea catena Cælo Demissa bonum furorum mentibus mittens, &c.*

the Devil. That of (c) *Lucian* is good, where he says, *one Love was born in the Sea, which is as raging in young Mens breasts, as the Sea its self, and causeth burning lust; The other is that golden Chain which was let down from Heaven, and with a divine rage ravisheth our Souls made to the Image of God, stirring us up to comprehend the Innate and Incorruptible beauty to which we were once Created.*

The former Devil, However, that thou hast in thee carries the Bell, and is most commonly received for *Venus*. From whence this Devil came, whence he sprang, and what his original was, is hard to determin. Some think this *troublesome Fellow* to be begotten by *Porus* the god of *liberality* and *generosity* of *Penia*, *Poverty*; when she came a begging to a place where all the *gods* were invited to a merry-meeting on *Venus*'s birth day, when *Porus* half Fudled begot him, quite intoxicated with *Penia*; and therefore *Venus*, ever since, attends upon him. Others tell us he was before all the *gods* were, and sprang from *Terra* and *Chaos*; Ma-

ny,

ny, again will have it that, at firſt, Men were as it were double, having two Heads, four Arms, four Feet, *&c.* And for their Pride, thinking themſelves no wiſe inferiour to the *gods*, were by them, at a general Counſel, divided into two; and ſo, by Love, they hope to be again made one. And this fiction agrees very well with *Moſes*, *Gen.* 1. 27. where we finde both Male and Female were *in one fleſh*, compared with *Gen.* 2. 24. *Mat.* 19. 6. *Epheſ.* 5. 31. And when *ſeparated*, *made one fleſh again.* And this fancy has given others occaſion to feign it thus; That *Vulcan* the *god* of *Smiths* meeting (once upon a time) two Lovers, he bidding them ask what they would of him and he would grant it; they begged to be new forged in his Laboratory, and to be made one, which he preſently did, and ſo, ever ſince, *true Lovers are one, or deſire to be ſo.* Others again will have this *Brat* to be the very ſame Fire *Prometheus* fetcht from *Heaven.* But when we have done all, we muſt conclude his Pedegree to be ſo ancient as no *Poet* could ever yet find it out, his Antiquity being as old as the World it ſelf.

ſelf. As *Phædrus* maintains, *in oratione in laudem amoris Platonis convivio*: or at leaſt as the exiſtence and being of Man. Begotten only of **Phanſy**, and an **Idle Itching Humour**, not worthy a ſober mans thought, ending in a **Sigh.**

And yet, as Idle as it is, ſuch is its Univerſality and ſoveraign power, as it has given occaſion (not perhaps unjuſtly) to the *Poets*, to eſteem him a *god* (and that of the firſt Rank, commanding *Jupiter* himſelf to deſcend in a *golden ſhower*, and to be metamorphoſed into a *Bull*, a *Shepherd*, a *Satyr*, a *Swan*, * *Cuckow*, and any ſhape to enjoy his deſire. Nay, as (d) *Lucians Juno* upbraids him, *Cupids playgame* he was. And the ſame (e) Author brings him in complaining of *Cupids* tormenting him ſo, he could not be quiet for him. Sullen *Saturn* alſo was actuated by his heat, and became his meer ſlave all over *Creet*. Neither could the furious *god* of War *Mars* reſiſt his ſtroaks, but became his Captive; making him roar louder than *Stentor*, and tript up his Heels ſo that he covered nine Acres of

* *For the Love of* Juno *as* Lilius Giraldus *tells us.*

(d) *Ludus Amoris Tu-* *es.* Tom. 4.

(e) Tom. 3. *Diol. Deorum.*

of ground with his fall. So *Vulcan* being cast down from Heaven by him, though he was a Summers day falling, at last in *Lemnos Isle*, brake his Legg and complained of his fury. In the like manner he insulted over *Mercury*, *Pan*, *Bacchus*, and all of them. *Neptune* himself with his Ocean could not quench one of his Flames. And fridged *Cinthia* bewails her Tortures he put her in for *Endymion*. *Hercules* the great subduer of Monsters was himself subdued by him. And *Apollo* that cured (as he thought) all Diseases, could not find out a remedy for his wound. Nay he spared not his own Mother *Venus*, but tost her from Piller to Post, from Heaven to Mount *Ida* for *Anchises*, thence for the *Assyrian Youth* to *Libanus*: notwithstanding she threatned to clip his wings, break his bow, and at last whipt him, as *Plutarch* in his *Triumphs of Love*, notes.

Neither doth he tyrannize thus over the *gods* only, but *Devils* too. Instances of which we are most plentifully furnished with *from Authors worthy of Credit*; As the *Telchines* Lusts and

Rapes

Rapes recorded by the *Platoniſts*, the innumerable relations of thoſe *Incubi* and *Succubi*, *Faunes*, *Satyrs*, *Nimphes*, met with almoſt in every Book, who were nothing indeed but *Devils*; nay, and *Moſes* in *Gen.* 6. 2, 4. tells us, *The Sons of God*, which were the *Angels*, *went in to the Daughters of men*, ſeeing them to be fair, and *of them begat Giants*. And this (f) *Lactantius* confirms, where he affirms, *God ſent Angels to the Tuition of men, but whileſt they lived among us, the Prince of Darkneſs burning in Luſt tempted them by little and little to this wickedneſs.* But it is more common with the infernal Angels, who have been frequently married to Men and Women, (g) *Sennertus* gives us an inſtance of one *Barbara Vortubers*, who confeſſed *Anno* 1624. ſhe had often lain with the Devil, and was impregnated by him of two Hirſute Creatures like Mice, hairy, and that black, which ſhe bore but a month before ſhe was delivered. (h) *Sabine* informs us of a Gentleman of *Bavaria*, who exceſſively lamenting the loſs of his Wife, the *Devil* in her likeneſs came and comforted him, promiſing him to come

(f) *Lib.* 14. *Cap.* 15.

(g) *Lib.* 6. *Part* 9. *Cap.* 6.

(h) *In his Comment on* Ovids *Metamorph. on* Orpheus.

come and live with him again if he would leave his Curſing and Swearing, which he was much addicted to, and be new Married, which he conſenting to, he lived with this cuning *Succubus*, ſhe governed his houſe, and had many Children by him, but was alwayes Pale and Melancholy, till one day ſhe fell out with him, and he ſwearing at her, ſhe immediately vaniſhed, and was never ſeen more. But ſuch like Examples are infinite in thoſe Learned Writers; wherefore I ſhall not need to particularize more in ſo clear a caſe, but refer you to them for farther ſatisfaction.

(i) *St.* Auguſtan *de Civ. Dei lib.* 15. Malleus *maleſic. queſt.* 5. *part* 1. Godlemanus *lib.* 2. *cap.* 4. Plutarch. *vit. Numæ.* Paracelſus *De ſylphis.* Jacobus Reuſſus, *lib.* 5. *cap.* 6. *fo*54.

Philoſtratus lib. 4. *de vita Apollonij.* Giraldus Cambrenſis *Itinerar. Camb. lib.* 1. Hector Boethius *Hiſt. Scot.* Cardan. *lib.* 16. *cap.* 43. Valeſius *de ſacrâ philo cap.* 40. Cicogna *lib.* 3. *cap.* 3. Delrio Johan. Nider Fonicar *lib.* 5. *cap.* 9. Bodinus *Damonolat. lib.* 2. *cap.* 7. Pererius *in* Gen. *in lib* 8. *cap.* 6. *ver.* 2. Lipſius, Jacobus Sprangerus. Nicholas Remigius, *our* King James *the* 6th *of* Scotland, *and firſt of* England, *his* Dæmomonologie.

Yet many there are with *Michael Scot*, *Johannes Wierus*, *Enwichius*, *Encaldus*, *Biarmanus* and others, that look

look on all these stories of *Devils*, *Witches*, *Incubi*, or *Succubi* to be meer Phansies, idle Chymæra's and Delusions, nothing at all of truth in them. But St. *Austin Lib. Civit.* doth assert it, as nothing more true; so doth *Zanchy cap.* 16. *lib* 4. de oper. Dei. *Thomas Erastus* de Lamiis, *Daudinus* in *Aristot.* de Anima, lib. 2. Text. 29. Com. 30. *Sprangerus*, *Bodinus*, lib. 2. cap. 2. *&c.* wherefore I shall add no more in this place.

And our very Eyes will evince us how it hurries Bruits and Birds into its trap, and makes them so outragious that they'l kill each other, as is frequently seen in *Horses*, *Dogs*, *Bulls*, *Boares*, *Stags*, *Game-Cocks*, and *Swans*, (k) &c.

(k) *There is a civil love also among them even to the very kind, though they be both of a Sex. If they be trained up also with Creatures of another kind, they are exceeding fond each of other, as the* Lyon *and the* Dog *in the* Tower; *and how loving* Dogs, Horses, *and other Creatures are to those that treat them well, is every where obvious.*

Nay

Nay, the very inanimate Creatures are not exempted from his Fury and Tranny; As, we see the *Loadstone* drawes *Iron*; The *Olive* and the *Mirtle* embrace each other; The *Ivy* and the *Oak*; and a great Sympathy there is between the *Vine* and the *Elm*, and as great an hatred between the *Vine* and the *Bay-tree*, for it kills it if it be set near the Vine. But that which is as Remarkable as any, is that of the *Palm-Tree*, *Male* and *Female*, which grow in Love if they be set within sight of each other, and exceedingly refresht when the Wind brings the sent of the one to the other; whence it is a present cure, if these Trees at any time begin to Pine and Wither, or if they thrive not well, to tie the Branches of the one to the Body of the other, or the Leaves, whereby both flourish the better.

Thus you see there is an *Intellective*, *Natural*, *Sensible*, *and a Rational Love*, which Last is applyed to *Men*, because they are rational Crea-

tures (or ought to be) not that *Heroick Love* is to be termed Rational, it being, indeed, nothing but *filthy Luſt*, and ſo, the truth is, deſerves not the name of *Heroick*; But however ſo it is commonly termed, becauſe the *Grandees* and *Heroes* of the World are, and have been moſt addicted to it. The *Rationality* of which is next to be examined.

All this that hath been ſaid, being conſidered, it will eaſily appear *Plotinus* his words are true; That this *Devil Love*, is not only *partly Devil*, *partly God*, and *partly a Paſſion*; but really and in truth all three, the *God of Gods*; ſubjecting them all unto himſelf; the moſt powerful of them all; to whom all give obeyſance and adoration through their own ſenſual appetites which leads them thus Captive. An *itching burning Luſt* (as was now noted) not worthy the name of *Love*, and nothing elſe, *is this great god*. Wherefore *Ariſtophanes* ſayes very well, That he was with *Scorn* and *Shame* caſt out of the Councel and Society of the *gods*, baniſht Heaven,

ven, and confined to this low Region of the Earth, and had his Wings Clipt that he might come no more among them. And there he has remained ever since, and can rise no higher, he may go lower into Hell, indeed; but nothing that is Impure can come into Heaven. Let's now proceed; after you have consented to call him *Lust* ever hereafter, not *Love*.

A

Sub-Sect. I.

What the Grounds and Reasons of Love are.

AND here I must confess unto thee, *Philogynus*, that I acknowledge an *honest Love there is*, and *Natural*, which none alive can, or ever could resist; talk what they will of the *Stoicks*, they must be *Stocks* and not *Men* that love not a *Woman*; that is not inclinable to their Imbraces, that is not moved with their pretty tricks, allurements and devices, which are *incantationes instar*, as so many Charms. But, why these should enduce thee to Marry, without more excellent Endowments of the Soul, I see not, my *Philoginus*, they being, when weighed, too light in the Ballance: And that this may be the more apparent, I shall reduce the grounds on which Love is built,

built, to these *Six Divisions*. 1. Is, or ought to be, that which few find, *Virtue, Piety and Honesty*. 2. *Beauty*. 3. *Riches, Greatness*. 4. *Apparel, Deportment*. 5. *Familiarity, Discourse, Singing, Musick, Dancing*. 6. *Lust*. Goodly grounds all! and so they will appear, *Philogynus*, when we have searcht into them.

'Tis thy *Infirmity* makes these so Amiable to thee, and makes her lovely in thy sight, *not Nature*; neither is she *really so*, forasmuch as no man else is of thy mind; or, to speak the best of it, (since thou *canst give no Reason for Love*) evident it is, 'tis nothing but thy *Fancy*, than which, what is more Idle, Vain and Ridicule?

But that it may the plainer appear to thee, we will a little pry into them all in order, and we shall find, *That the sensitive faculty in thee over-rules, for the most part, thy Reason; thy Soul to be obfuscated and deluded, and thy Understanding captivated like a* * *Beast*. And then I hope thou wilt be of another mind and resolution.

* *For* Seneca *calls Love* Impotentem & Insanam Libidinē, *An Impotent and Raging Lust.*

Diviſion I.

Virtue, Piety and Honeſty.

MY opinion is, I muſt needs ſay, *Philogynus*, Love, when it is truly founded and objected, is bottomed on this ſure *Baſis*. This is, or ought to be, the only ground and reaſon of our Love, indeed. For thus we may be ſure of a *good companion*, and an *Help meet*, when we Marry a *Soul*, and not a *meer Body*. This Love grounded on *Virtue*, *Piety* and *Honeſty*, if it be really ſo, cannot deceive. And, when thou haſt found ſuch an one, ſuch a Woman, I may ſay with *Jeſus* the Son of *Sirach*, *Eccluſ.* 7. 19. *Depart not from a Wife and good Woman that is fallen unto thee for thy portion in the fear of the Lord, for her Grace is above Gold. Bleſſed is he that has a virtuous Wife,*

for

for the number of his years ſhall be doubled. An honeſt woman rejoyceth her husband, and ſhe ſhall fill the years of his life with peace. A virtuous woman is a good portion, and a gift to ſuch as fear the Lord, whether they be rich or poor they ſhall at all times have a chearful Countenance, Eccluſ. 26. 1, 2, 3, 4. *If there be in a womans Tongue, gentleneſs, meekneſs, and wholſome talk, then is not her husband like other Men. He that hath gotten a virtuous Woman, hath begun to get a poſſeſſion; ſhe is an help like unto himſelf, and a Pillar to reſt upon,* Eccluſ. 36. 23, 24. *Who can finde a virtuous woman, for her price is far above Rubies. The heart of her husband doth ſafely truſt in her, ſo that he ſhall have no need of ſpoil. She will do him good and not evil all the days of her life,* Prov. 31. 10, 11, 12. *A gracious woman retaineth honour,* Prov. 11. 16. *A virtuous woman is a Crown to her husband,* Prov. 12. 4. Such Women undoubtedly as theſe fear the Lord, *and ſuch Women ſhall be praiſed,* Prov. 31. 30.

But

But when thy Love, *Philogynus*, is grounded on any other foundation than this of *Virtue* and *Piety*, there can be no real content or quiet; only feigned and from the Teeth outward (as we use to say) for some sinister ends, which when they are accomplished or fail, on every trivial occasion *Love* is converted into *hatred, contention, envy and all manner of unquietness*: whereas *Virtue*, *Piety* and *Honesty* knit the bonds of Matrimony, and increase as well as cement Love. For, I am of opinion with the *Stoicks*, who held, that *a wise man or woman is the only Beauty*; *forasmuch as the liniaments of the mind are far more comely than those of the body, and more amiable.*

Such a Woman as this I am speaking of, my *Philogynus*, I could willingly wish thou hadst met with, *Hic labor hoc opus est.* To find such an one is *Rara avis*; I fear therefore, thou wilt find thy self herein deceived as well as many others, by their *Hypocrisies, Camelion like dissemblings, flattering Gnotboes, outside formalities, pretended*

tended honesty, *Religion*, *Love*, *Modesty*, *Virtue*, *counterfeit gestures and looks*, and such like, which often surprize men, and rob men of their Senses and Hearts, and deceive them at last; they being, indeed, of *no worth*, *Virtue*, *Piety* or *Honesty*, only *Hypocrites*, stuft with *Mischief* and *Subtilty*, having no *truth*, nor the *fear of God in them*. And, nothing more difficult in this licentious Age, than to distinguish such women. Therefore, my dear *Philogynus*, let me intreat thee to beware and very cautious how thou adventurest. * *A Woman is stronger than any thing*, next to the *Truth*. And that is it I intend to press close upon thee in all this my discourse.

* *Esdras* 1. 33. 22. &c. v. 28, to 32.

The wisest will tell thee *Prov.* 7. 5. *They have smooth and flattering words*: And in *Prov.* 5. 34. *Their Lips drop as an honey-comb, and their Mouths are smoother than Oyl; but their end is bitter as Worm-wood, sharp as a two edged Sword.* There is a great deal of danger in them, though they'll ravish thee with their discourse. All their words

words tend only to *deceit*, nay they are so subtle as that the wisest, greatest and stoutest have been captivated by them, by their very *looks*, *specious pretences*, and *dissembling speeches*. You know *Solomon* himself fell by them, our *Henry* the Second was catch'd by *Rosamond*, and *Edward* the Fourth by *Jane Shore*, *Holofernus* by *Judeth*, *Achilles* by *Briseis*, *Solyman* the magnificent by *Roxalana*, *Ajax* by *Tecmessa*, *Sampson* by *Dalilah*, *David* by *Bathsheba*, the *Elders* by *Susannah*, &c. Their *Virtue* and *Piety* lies only in their *Tongue*: And therefore you may thence judge where their *Honesty lies*. The Son of *Sirach* also will tell thee (who next unto *Solomon* I esteem the wisest) Eccluſ. 19. 2. *That women lead wise men out of the way, and put men of understanding to reproof.* And in verse 4. *If thou art hasty to credit them, thou art light minded.* And in Chapter 25. 16. you will find him thus exclaiming, *I had rather dwell with a Lyon and Dragon, than to keep house with a wicked wife*; agreeing with *Solomon* Prov. 21. 9. *It is better to dwell in a corner of the house top, than*

than with a brawling woman in a wide house. And verse 19. *It is better to dwell in the wilderness, than with a contentious and angry woman.* Likewise *Prov.* 27. 15. he adds more of a *contentious woman.* And in Prov. 30. 23. makes *an odious woman when she is married, to be one of the three things that disquieteth the Earth.* For, *as a Jewel of Gold in a Swines snout, so is a fair woman without Discretion,* Prov. 11. 22. *A foolish woman will be clamerous,* 9. 13. And the same *Jesus* will warrant thee, *As the climing up of a sandy way is to the Feet of the aged, so is a wife full of words to a quiet man,* verse 22. of the aforesaid 25th Chapter. *If a woman nourish her Husband she is angry and impudent, and full of reproach,* verse 24. *The greatest heavyness of the Heart, and the greatest malice is the malice of a woman; Give me any plague, save only the plague of the Heart, and any malice, save the malice of a woman, or any assault, save the assault of them that hate, and any vengeance save the vengeance of a woman. There is not a more wicked head than the head of a Ser-*

Serpent; and there is no wrath above the wrath of a woman, verſe 14, 15, 16, 17. *The wickedneſs of a woman changeth her face, and maketh her countenance black as a Bear. Her husband is ſitting among his Neighbours, and becauſe of her he ſighteth ſore ere he be aware*, verſe 19, 20. and ſo concludes, verſe 21. *That all wickedneſs is but little to the wickedneſs of a woman.* And, as a Curſe, therefore, he prays, *That the portion of the ſinner may be to fall upon her.*

Seek not to know a Woman, for
ſhe's worſe,
Than all Ingredients cram'd into a
Curſe.
Were ſhe but Peeviſh, Proud, an ar-
rant Whore,
Perjur'd and Painted, if ſhe were no
more,
I would forgive her, and connive at
this,
Alledging ſtill ſhe but a Woman is;
But, ſhe is worſe, and may in time
foreſtall
The Devil, and be the Damning of
us all.

And

And thus *Philogynus*, wilt thou find many Women to be, if thou observest the Families thou comest into, *full of Self-ends, Crossness, Obstinacy, Craft, Rebellion, Pride, Hipocrisie, Lightness, Deceit, Jealousie, Envy, Malice, Self-will, Insatiable Lust, and what not that is mischievous, never good but when they are pleased*, and that's more difficult than to find out the Longitude, the Creeks and Sounds of the *North-East* and *North-West passages*, or to rectifie the *Gregorian Calendar*, the *Cronological Errours in the Assyrian* Monarchy, squate a *Circle*, or to perfect the motions of *Mars* and *Mercury*, which so crucifies our *Astronomers*. Nothing will please her but contention and strife, and the Torment of her Husband, and this she most delights in. Like the *Devil* she is, the grand tormenter, studying how he may still be bringing railing accusations; and, if possible, she exceeds him, being much of his own nature; And therefore he knew the best way to destroy mankind was to tempt her first; was to infuse his Damnable Principles into her, which she

she has ever since retained and augmented with advantage; so that now she is equal with (if she do not exceed) *his infernal Majesty* in *deceit* and all manner of *mischief*. I shall conclude then with the *Poet*,

Fœmina nulla bona est, sed si bona contigit ulla,
Cum jacet in Thalimo, cum jacet in Tumulo, never good *but in Bed, or Dead.*

As if all the *Stars* had combined together to make up a *Cross, Sullen, Perverse Tormenter of Mankind.*

☿ *gave Sullenness, Jove Soveraignty,*
♂ *sudden Wrath, and unappeased Hate,*
☉ *a gayish Look, and Wanton Eye,*
♀ *Desires and Lusts Insatiate,*
♅ *Craft and deep Dissembling gave her,*
☽ *Inconstant thoughts, still apt to waver.*

Shew

Shew me, my *Philogynus*, but two in thrice two thousand that is not as I have described them. Nay, even *the most pious of them* that practices, *Ephes.* 5 22, 23, 24. or any place of the *word of God* tending to this purpose; I say, and ransack the (1) *holyest Sisters of them all*, which you will perhaps, think strange; so shall I be content you burn not only what I have said, but what follows, and let me be abandoned thy friendship for ever to boot. If *Women*, then, in general, be so bad, *Philogynus*, *what an hazard is it then to Marry?* And if so, I admonish thee again, keep thy self as thou art. ['Tis best to be free, and at liberty.] For as honest *Chaucer* well observes

(1) *A good Sister, therefore is much to be preferred, to an ill-natured Saint.*

Marriage is like a Rebel Rout,
He that is out would fain get in,
And he that's in would fain get out.

And therefore, with the *Philosopher*, make answer to thy Friends that importune thee to Marry, *Adhuc intempestivum*, 'Tis yet unseasonable, [and so let it always be.]

* Mr. Flatman.

For 'tis but a *Clog* as the * versifier well notes:

Like a Dog with a Bottle fast ty'd to his tail,
Like a Vermin in a Trap, or a Thief in a Goal,
Like a Tory in a Bog,
Or an Ape with a Clog:
Even such is the Man, who when he may be free,
Doth his Liberty Loose,
In a Matrimony noose,
And fools himself into Captivity.
The Dog he doth howl when the Bottle doth Jog;
The Vermin, the Thief, and the Tory in vain,
Of the Trap, of the Gaol, of the Quagmire complain:
But well-fair poor Pug,
For he plays with his Clog,
And though he would be rid on't rather than his Life,
Yet he Lugs it and Hugs it as a Man does his Wife.

Divi-

Division II.

Beauty.

SO much for the Womans *Virtue*, *Piety* and *Honesty*. Descend we now *Philogynus*, to *Beauty*, and see if this be grounded sufficiently on *Reason*, or, at least so as thou mayest build thy *Matrimony* upon. *Thine all, indeed*; for *upon it depends all thy future happiness*. And truly, as I have said before, *this*, among those various inducements to Love, *though one of the Commonest, is not the least*. That is, *'Tis one of the Commonest or Chiefest Inducement where it is to be found*; but that is not so common. For,

True Beauty consists in a due proportion and Symitry of Parts. I know you Lovers seldom look farther then the Face, if that be fair, and *York* and *Lancaster* mixt in her Cheeks; If she have an *High*, *Smooth Forehead*, a

Cherry Lip, a *Black Eye* and *Eye Brows*, a *Love Dimple in the Chin* or *Cheek*, or both, *clean Teeth*, an *Ivory Neck*, *Hair* as *black as a Raven*, and that which is *Instar omnium*, (and sets off a Woman as much as any thing) *round*, *full*, *soft and white Breasts*; Then she *wounds deep*, then *she Ravishes and Captivates all such as behold her*; she is *Adored like a Goddess*, wherever she goes or turns; and *strikes an Awe as well as Love and Admiration in all her Spectators*. The Beauty of fair *Helena*, stopt and calmed the rash Fury of *Menelaus*, and her very looks made him cast away his Sword, when with full Resolution he went with it naked vowing to kill her, as being the cause of *Trojan Wars* and *Miseries*, and converted his Indignation and Wrath into sweet and loving Embraces. And *Parthenopæus* was so lovely a young man, as when his Face in the *Theban Wars*, was uncovered, no Enemy would offer to hurt him. The very *Barbarians* stand in Awe of, and are Daunted at the sight of a Beautiful Woman.

But who can tell where this Beauty is? where this Symitry of parts is? It's true, she is a most delicate Creature in thine eye, but in no bodies else. We may say of Beauty as we do of Palates, *there can be no dispute about it*, that which delights me, is perhaps displeasing to another, and down right odious to the taste or eye of a third. *Quot homines, tot sententiæ*, so many men, so many minds. 'Tis *thy Phansy*, and that alone *which makes her Handsom, Fair, Beautiful, Lovely*; so that when all is done, *thou art but in love with thine own phansy*, and *adorest an Image of thine own making and settling. And what can be more Idle and Ridicule?* If she have not every part proportionable, her Leg as well shaped as her Foot, and her Thigh agreeing to both, *&c.* she can be no Beauty, how fair soever her Face be.

Yet, admit she be as thou imagineſt, (for 'tis but thy imagination at best) a *none-such*, the *Phœnix of the World*, like *Venus* her self when she was a Maid, or whatever you will have her,

The *wonder of Nature*, &c. All is not worth a Rush, not worth a sober mans thought if *Virtue* be not joyned with it. *This is gone with a puff, a breath of sickness*, and is as *unstable as the wind*, or her own mind, as *fading as a Flower*, *A Feaver shrivels it into nothing*; *The small Pox turns it into Deformity*, as I have noted in my last Book (*m*) so often quoted. *Time* will turn *Venus* to *Erinnys*. *'Tis but the work of time and sickness*, as *Naxianzen* notes, *Orat.* 3. After she hath had two or three Children, she'll grow so out of shape, her neareſt kindred will hardly know her. Beſides, many times Folly attends Beauty, *Fair and Fooliſh*, is a common Proverb, *or wanton Luſt*, which is worſe, as the Song goes, *Can ſhe be Fair and Honeſt too?* ſhe muſt needs be expoſed to many temptations, and all, for what is but Skin deep. *Favour is deceitful, and Beauty vain*, it ſignifieth nothing; *But the woman that feareth the Lord, ſhe ſhall be praiſed.* Prov. 31. 30. This will continue Love, when that is gone, *when thou ſeeſt any beautiful Woman*, then, *conſider*, *'tis but a bundle*

(m) Pag. 39.

bundle of Clay, Dust and *Ashes thou admirest*; she has an handsom Face perhaps, but an ill shaped body, examine every part, and view her narrowly, and *thou't be so far from loving, as thou't rather loath her*. *Calcagninus* in his *Apologies* tells us of a Love-sick Fellow, (Fool I may call him) heartily desired he were his Mistresses *Ring*, to *see*, *feel*, and *I know not what*; *Ass as thou art*, said the Ring, wert thou in my place, thou wouldest see enough, *not only to hate and abominate her, but it may be, all other Women for her sake*. Thus thou seest, *Philogynus*, how easily thou mayest be deceived in *this vain Phansy of Beauty*. Wherefore (because I study brevity) I shall proceed to the next.

Division III.

Riches, Greatness.

EV'ry Man almost would think this should be a very sure and good ground for Marriage, none better, it being the only or chief thing, that many, if not most, Marry for. *Dea muneta*, the *Sovereign Goddess of the World*, they sacrifice to in every Corner. All their care and industry is to gain Wealth, for which they study, ride, run, and trudge about, toyl, work and care, venture Limbs, Life, and all for Money. And if thou hast this itching humour upon thee, if thou marriest *meerly* for Money, *Philogynus*, *The Lord have mercy upon thee*, it is *no Match*, *no Marriage*, *thou livest in Whoredom all thy life with her.* And if she Marries for that end only, she is but a Lawful Whore at best, she is

no

no other, and has *given thee a leaſe of her body, during life, for a Joynture*, it may be a thouſand times more then her Body is worth. *There can be no love in ſuch Matches*, they are *odious and abominable in the ſight of* GOD, *and all honeſt Men.*

I know next to *Virtue*, *Piety* and *Honeſty*, a competent Eſtate is a moſt requiſite expedient to aleviate the miſeries and inconveniencies of a Married Life. But, Sots as we are (as I noted in another Book) we are curious in the ſtrain of our *Horſes*, *Game-cocks*, *Dogs*, *Pidgeons*, But in this moſt weighty matter *our own Poſterity*, we are too remiſs, Marrying any deformed piece of Mortality for a little Money. And thus, frequently, we leave a *Crook-back'd*, *Flat-noſ'd*, *Bow-legg'd*, *Squint-ey'd*, *Left-handed*, *Ugly*, *Infirm*, *Weaſel-fac'd*, *Diſeaſ'd*, *Quarter-witted*, *Hair-brain'd*, *Nonſenſical*, *Gooſcapical* and *Coxcomical*, *Ideot*, not only to poſſeſs our *Eſtates*, but our *Names*, and to *build up our Families*, Can any thing be more Rediculous? what Love canſt thou

thou have to such a Woman? 'tis the *Wealth* thou Marriest, and Lovest, How is she, then, a *Companion*, and *Help-meet*, &c. It generally proves unluckey. If therefore, my *Philogynus*, thou Marriest for *Riches*, meerly, or *Greatness*, I wish thou mayest be served as *Messelanis* did the Emperour *Claudius*, or *Venus*, *Vulcan*; *Phedra*, *Theseus*; *Helena*, *Menelaus*; *Pasiphae*, *Minos*, &c. Wear *Athens* Livery, Live Rich, and Dye a *Wretch*.

Division

Division IV.

Apparel, Deportment.

YOU Doting Gallants and Love-sick Fellows, commonly put *this as another ground and reason of Love*, and a good one it is! This, however, for certain, 'tis one of the greateſt *Catch-dolts* or Bates to Intrap *Fools*, (that look only to the outſide of things, regard the Shell and Cabinet, and neglect the Kernel and Jewel) that is. The greateſt incitement to Love, and Provocative to Luſt imaginable, Beauty is nothing to it; nay, Beauty would be nothing without it. For as our *Engliſh* Proverb goes, GOD *makes, but Man ſhapes*. And it is clear, Beauty is more beholding to *Art* than *Nature*, if we but ſeriouſly conſider, a Man is leſs tempted by ſeeing *Women naked*, than in their *Silks*, *Velvets*, *Embroi-*

dries,

dries, Jewels, Rings, Lockets, Curles, Bulls, Tours, Pendents, Bracelets, Laces, Paris, Odours. These Captivate, nay, Intoxicate most *shallow pates*. Her Perfumes and Apparel are the greatest Allurements to *Fools*. * Take her as Nature has made her, stark naked; or look upon her when she is stript of all her borrowed Feathers, and she'll be nothing so amiable, if at all; nothing desirable, she'll be an Antidote rather against Letchery and Love. True Love is grounded on *Virtue* (I tell thee) not on these low, mean, sordid outsides, shadows, fooleries, vanities. Ask *Travellers* (if thou wilt not believe me) and they will tell thee, when they conversed with no Women but such whose Custom was to go always naked as they were born, they had no Amorous Phancies, no Lustful Mind, they loathed the thoughts of it, and hated a Woman as much as a Beast; they were all alike, they made no difference between them: so little were they provok'd *by seeing all*. A Foot with a Lac'd Shoe, or a Silk Stockin on, a Rich Laced Petticoat, will perhaps

* *However decent Clothing is not to be condemned, and those according to the Fashion, for I account him or her the Fantastick, that continues in an old set stiff starch'd Printed Dress. They are like the Kings and Queens in a pack of Cards, or like a Picture in an old set of Hangings made of Tapestry.*

haps tempt thee much more, and make thee mad for what they were not moved when they ſaw hundreds of them.

All other Deportments and Geſtures of the Body are as bewitching, as taking, and are no doubt, as forceable perſwaſives; but only with *Ideots*, weak, ſhallow, and empty fellows (in which number I ſhould be loath to find my *Philogynus*,) ſome are as much taken with a Smile, as Diſcourſe, and perhaps more. And ſo Love becomes (as indeed it is) a meer Foolery, a Juggle, a faſcination. Every humour may take, and does, according as it may meet with a fit Receptacle. *A Woodcock* is ſoon intangled in ſuch like Springs. 'Tis not, however, theſe things in themſelves, that can, groundedly allure, at all. It is not the Eye, Face, or ought elſe, does it; but the caſt, the glance of it, the carriage, and the ſeaſonable adopting them to ſuch as are eaſie to receive them. The *Virgin Mary* (if we may believe *Baradius*) had as lovely, as bewitching eyes and

face

face as any that ever was, but yet, *so modeſt, that they were an Antidote againſt Luſt to all her ſpectators.* Nay, *Bonaventure* (if he did not ſpeak at a venture) poſitively aſſerts, *Her very aſpect was not only a preſervative, but an abſolute cure ever after it.* And ſo 'tis not the *Cloaths*, the *Ornaments* about a *fooliſh Woman* takes with a *wiſe Man.* If ſhe be not *inwardly endowed with Virtue*, *Piety* and *Honeſty*, which is rare, he will not abide her, though never ſo outwardly adorned. Be not thou therefore in love with a *Lac'd Petticoat*, an *embroidered Gown*, a *little ſhoe*, a *ſilk ſtockin*, a *ſoy*, a *feather*, a *ſhadow*; but *the Lady*; the *bonſom Lady*; the *well-bread*, *comely Lady*; nor with her neither, without *Piety*, *Virtue*, and *Honeſty.* Judge you whether outward appearances, outward ſhows, be to be choſen before inward indowments. And I ſhall proceed to the fifth thing that may be a reaſon or ground of thy Love, after I have put thee in mind of an honeſt, well-meaning, good natured *Gentleman* of *Florence* (related to us by an ingenious

nious (o) Authour) who was thus by *outward appearances* deceived by a *Jesabel*, so illustriously set out with Silks, Jewels, Gold, and such like Ornaments, he was so surprised, he took her rather for a Goddess than a Mortal. But after he Married her, viewing her the next day, stript of her Deceits and Allutements, he found her so Rivled, Yellow and Deformed, he could not abide her, he hated her with a perfect hatred; For he had never seen her before but by Torch-light. And our Proverb tells us true enough, *Women and Linnen appear best by Night*, and *Nocte latent mendæ*, as the Adage is; 'Tis sufficient for a *Goose-cap*, a *Dizard*, an *Ass*, or any *shallow-brains* however.

(o) Gomesius lib. 3. De sale Gen. cap. 22.

A Division

Division V.

Familiarity, Discourse, Singing, Musick, Dancing, &c.

MAY we not in this Division include all the foolish Love-tricks under *Familiarity* and *Discourse* that are to be thought of? As *Kissing, Toying, Love-tokens, Jests, Tales, Protestations, Vows, Tears, Threats*, and innumerable such like. But they are so *Vain, Idle* and *Sottish*, for brevity sake, (which I always loved) I shall only hint at some few that come under this Division; and for the rest, I know thou hast, *Philogynus*, ingenuity enough (if thou wilt make good use of it) to amplifie them to thy self. All the foregoing Artifices and Enchantments of Beauty, Riches, Apparel, signifie nothing without some

some opportunity of converse to gain a Familiarity, and then, what is it Familiarity cannot effect in this particular? many Matches are made up this way for want of better Objects, and other Choice, on both hands, which they would else have contemned and slighted. How many Lords have thus Married their Kitchin-wenches, and Ladies their meanest Servants? Opportunity and Importunity will, therefore, work strange effects of Love, and has been known to be the ruine of many a brave Man and Woman; as all History, nay, and every Town and Country evinceth us. Thus *Achilles* was intrapt by *Lycomedes* daughter *Deidamia*, *Potiphars* Wife with *Joseph*, The *Abbess* and many of her *Nunns*, at *Bracley* in *Gloucester*-shire, by Earl *Godwins* Nephew. (p) *Ismenius* by *Sostheues* daughter *Ismene*, &c. Nay, the wonderful chast *Ephesian* Lady, famed over all *Asia*, (q) was catch't by Familiarity, even in her greatest Lamentations and Grief for her Husband; nothing would comfort her, she must go into the Grave with him,

(p) *Eustathius*, lib. 1.

(q) *Related by* Petronius.

and there Lament, and there Dye: yet, even in the midst of all this, she yields to a *Souldier*, that at that time was set to watch some who were Crucified, and in their Familiarity, one of the Dead Bodies being Stolen from the Cross, which the Souldier feared might cost him his Life, she quickly forgot her great Lamentation of her Husband, and consented the Souldier should hang him upon the Cross in the room of him that was Stolen. So *Fickle*, *Deceitful*, and *Lustful* are *Women*, as well as *Subtile*, &c.

Discourse bewitches Men, Ravishes their Souls, transports them beyond themselves; and, which is most strange, when *all their Tattle* is nothing else but *Lies*, *Deceits* and *Inventions* to intrap each other. And so *Singing*, oh how sweetly she Sings, no Musick comparable to it; I am resolved, come what will come, I will have her, I'll hang my self else. She *far* out-does the (r) *Sumerian* Lasses which insulted over Kings by their Singing. She exceeds

(r) Plutarch *Diol. Amator.*

Daphnis

Daphne and *Helena* in both *Singing* and *Musick*; and *Apollo* himself by many parasanges. *Kissing*, *Toying*, *Feeling* and *Playing*, intangle as much, so do their *Favours*, *Symbols*, *Valentines*, *Letters*. They'll, some of them, catch a *Woodcock Amorouse* with a *Nod*, a *Wink*, a *Smile*, a *Jest*, a what not? They will and they won't; nay, their very *denyal* (such *artifice* they have) shall bring on a *disponding Dotard*. *Their Guiles and Allurements*, (as (f) one notes) *are not to be recounted in a thousand years*. They'll strongly refuse and earnestly desire the same thing at the same time, no body knows where to have them till they are in Bed: whence *Philostrates* makes divers sorts of *Cupids* in Pictures; *some of one age*, *some of another*, *some very young*, *some with wings*, *some without*, *some like Boys*, *some like Girles*, *some with Torches*, *some without*, *some with Golden Apples*, *some with Darts*, *Gins*, *Snares*, *Nets*, *and other Engines in their hands*, as (t) *Propertius* handsomely relates. Denoting the various allurements and devices of Lovers to undo one another.

(f) Castilio, lib. 3.

(t) *Imagines Deorum* fol. 327. lib. 2. and 29.

But, all these signifie nothing; neither is there any thing of value or substance in them to take with any sober Man, duely and rightly considered. Prithee, what is there in an *Apish, mimical gesture*, a *Compliment ala-mode*, in a fellow that can talk only of the Fashions, and has some Fragments of every Play at his fingers ends, can Sing, Fiddle, and dress himself in the Fashion, and is ignorant of all History and other Learning. Yet *this is your accomplish't Gentleman*, your *well-bred person*, with most of our *Giglets and foolish Women*. Or tell me *Philogynus*, what canst thou promise to thy self in Phancying a *kelly-chose idle baggage* that is a *meer outside*, can only wear fine Cloaths, who, when they are off is asham'd to be seen, ashamed of her self, that can only Sing, Prate enough, but nothing out of a Romance, perhaps, if their be any wit in her discourse. Especially when there is not any thing to be seen in her, but will vanish with thee (if thou observest) upon thy absence, so that 'tis to be feared, 'tis thy own

Fondness and *overweeningness* that sets too high an *estimate* on all her *actions*, *gestures*, and words; which otherwise would not be taken notice of, perhaps, by any but thy self. Keep but out of her sight, and thou wilt quickly find these make so slender wounds as they will soon heal of themselves. Make a Covenant with thine Eyes; look not upon her, (*except she be virtuous*, what doth the rest avail? They are all, I confess, even to *Dancing it self*, well enough, where there is *Virtue*, *Piety* and *Honesty* to ballance them. But that is very rare (as you have heard) 'tis commendable to see breeding, and a good and graceful Deportment, gesture, discourse, even in a Woman as well as a Man. *Joseph* therefore ran out of his Mistresses company. 'Tis dangerous even to see. *David* seeing *Bathsheba* Bathing her self could not refrain. And *Alexander the great*, knowing how perilous seeing is, when he heard how Beautiful the Wife of *Darius* was, would not permit her to come into his sight. So did *Cyrus* by *Panthea*.

(u) As Gregory Records of him, Epist. 35. lib. 7.

thea. (u) And so St. *Augustin* would not so much as Live with his own Sister. Let all alone, see none of them: For, the sight of Drink increaseth Thirst, and the sight of Meat, Appetite.

Or you may see the the Vanity of it, and the groundlesness of these Motives to Love, if thou wilt but go from one to another; or frequent publick meetings, where thou shalt see variety, and so perhaps, not only loath the first choice, as I noted elsewhere, but, at last, be indifferent for all. As *Paris* lost *Ænone* by seeing *Helena*, and *Cressida Troilus*, by conversing with *Diomede*: As he confessed that loved *Amey*, till he saw *Floriate*, and when he viewed *Cynthia*, forgot them both; but fair *Phillis* he esteemed above all, *Chloris* surpassed her; and yet when he spyed *Amarillis*, she was his sole Mistriss. O Divine *Amarillis*! *Quam procera cupressi ad instar, quam elegans quam decens*, &c. How lovely, how tall, how comely she was! *Till he see another*

that's

that's more fair than * *she* (as the Song runs) *&c. Si delegenter consideres, quid per os, & nares, caeterosq; corporis meatus egreditur, vilius sterquilinium nunquam vidisti.* Consider, no body else is so taken with her as thou art; *'Tis but thy overweaned Fancy, I tell thee.* See her *Angry, Merry, Laugh, Weep, Hot, Cold, Sick, Sullen, in all attires, Sites, Gestures, Passions*, and thou wilt not be so fond, if thou observest her *Faults*, especially those of her *Mind*; her *Pride, Envy, Incontinency, Dissimulation, Weakness, Lightness, Self-will, Jealousie, Insatiable Lust*, &c. and thou't be of another mind quite; thou't see thy Folly presently, and the Irrationality and Groundlessness of thy Love founded on such sandy Bases. *Lovers cannot judge of Beauty*, nor any thing else, *'tis that burning Lust within themselves* that makes them taken with a *Song*, a *fit of Musick*, a *Jest*, a *Gesture, familiar Discourse*, and the rest. And this I have heard many confess with joy, when they have been come to themselves; and have blamed themselves

* *And so* Triton, *the Sea god, was in love with* Lucothoe *till he saw* Milæne, *but* Galatea *he preferred to them both. And yet she complained he loved another better than she, another and another.*

they should ever be so Blind, Stupid, Mad and Besotted to Dote so in Love; and have admired they should be so Misled, be such Fools.

This that has been said, may also prevent thy being inticed into *Fools Paradise* of Love by *Dancing*. A thing, I think, harmless and innocent enough in it self, provided it be not abused, done seasonably and modestly. 'Tis, without doubt, good to learn them to carry their Bodies in a good Decorum, with a good Grace and Port. Yet I'll tell thee *Philogynus*, It has been disallowed by many of the *Fathers*, and condemned by *general Councels* as a *forceable provocative to Lust*, and *all manner of Wickedness*. *Robert* Duke of *Normandy* thus was catch't by *Alette* the Mother of *William the Conquerour*, seeing her Dance in the Country with her Companions; Queen *Katherine* by *Owen Tudor*; *Herod* by *Herodias*'s Daughter. *Use not the Company of a Woman that is a Singer, or a Dancer, least thou be taken*

in

in her Craftiness, is the Councel of *Syracides*, cap. 8. 4. My *Philogynus*, *Gregory Nazianzen* would not be seen in such Company. And *Hedus* maintains, *Last*, though it be not seen, yet is taught in *Theatres*, and these *Dancing Schools*. I shall descend, therefore, now to the last, concluding with *Tully*, *Nemo saltat sobrius*.

Division

Division VI.

Lust.

AND now consider seriously, *Philagynus*, what I have said before, and thou wilt save me a great deal of Labour touching this *Lust*; which in plain English is nothing else but that which thou calleſt *Love*. And all those Allurements of *Beauty*, *Riches*, *Greatness*, *Apparel*, *Deportment*, *Looks*, *Gestures*, *Discourses*, *Familiarity*, *Toying*, *Fooling*, *Singing*, *Musick*, *Dancing*, &c. Tend only to it; tend to excite and satisfie it, and exactly delineate it in all it dimensions. All that our (x) *Poets*, both Ancient

(x) They are the Priests of *Cupid*, *Homer*, *Horace*, *Virgil*, *Ovid*, *Buchanan*, *Propertius*, *Martial*, *Menander*, *Gallus*, *Tibullus*, *Catullus* &c. And our *Greek* and *Latin Epigrammatists*, Loves Secretaries. *Anthony Diogines*, *Eustathius*, *Longus Sophista*, *Aristinatus*, *Plato*, *Achilles Tatius*, *Heliodorus*, *Plutarch*, *Lucian*, *Aristus*, *Prodromus*, *Parthenius*, *Theodorus*, &c. And our new *Ariostans*, *Boyards*, &c *Poetry Sydney*, Sir *John Suckling*, *Benjamin Johnson*, *Shakespear*, *Beaumont* and *Fletcher*, *Cleaveland*, *Cowley*, *Dreyden*, &c. and all Authors of *Romances*, *Romancets*, *Fairy Queen*, &c.

and

and Modern have wrote in this kind, tend only to explain unto us what this *Love burning Lust is*, The Lives and Deaths of these *Hair-braind Fools*, And so are most of our *Romances*, To what other end and purpose are, I prithee, all those Love Letters and Bawdy Songs, but to discover what is in the brests of these *Dizards*, or to excite the same in their Mistrisses and Servants. Such as these, (a taste only therefore, and proceed.)

He cast his Eye upon Emilia,
And therewith he Blent and cryed Ah ha,
As though he had been struck unto the Hearta.

Thou Hony-suckle of the Hauthern Hedge,
Vouchsafe in *Cupids* Cup my Heart to Pledge;
My Hearts dear Blood *sweet Cis*, 'tis thy Carouse,
Worth all the Ale in Gammer *Gubbins* house.

I say no more, Affairs call me away,
My Fathers Horse for Provender doth stay.
Be thou the Lady *Cressus-light* to me,
Sir *Irelly Lelly* will I prove to thee.
Written in haſt, farewell my *Cowſlip* ſweet,
Pray lets a Sunday at the Ale-houſe meet.

Doſt ask (my Dear) what Service I will have?
To love me day and night is all I crave,
To Dream on me, to expect, to think on me,
Depend and hope, ſtill covet me to ſee,
Delight thy ſelf in me, be wholly mine,
For know my Love, that I am wholly thine.

And

And as *Chaucer* has it in the *Knights tale.*

His Sleep, his Meat, his Drink is him bereft,
That Lean he waxeth, and dry as a Shaft,
His Eyes Hollow, and grisly to behold,
His Hew Pale and Asshen to unfold;
And solitary he was ever alone,
And waking all the night making moan.

Nay, old Men as well as young can't reſiſt, as the ſame *Chaucer* has it in the ſame *Tale.*

——— when he felt Death,
Dusked han his eyes, and faded is his breath,
But on his Lady yet caſteth he his eye,
His laſt word was, mercy Emely,

His

His Spirit's chang'd, and outwent there,
Whither I cannot tell, ne where.

And though the *Women* ſeem Coy, they are not a Jot behind the Men.

With *raging Luſt* ſhe burns, and now recalls
Her vow, and then Deſpairs, and when 'tis paſt,
Her former thoughts ſhe'll proſecute in haſt,
And what to do ſhe knows not at the laſt.
She ſees and knows her fault, and doth reſiſt,
Againſt her *filthy Luſt* ſhe doth contend,
Ah, whether go I? what am I about?
Ah, God forbid, yet doth it in the end.
Nor did ſhe come, although 'twas her deſire,
Till ſhe compos'd her ſelf, and trimm'd her tire,
And ſet her Looks to make him to admire.

'Tis

'Tis reported of the *Sultan* of *Sana's* Wife in *Arabia*, who fell ſo in Love with *Veramanus*, a comely Traveller into thoſe parts, that ſhe thus bemoaned her ſelf, *O God, Thou haſt made this Man more Beautiful than the Sun, I would he were my Husband, or that I had ſuch a Son.* She fell a Weeping, and ſo Impatient at laſt, that ſhe would have had him gone in with her, and ſent two of her waiting Maids to him with many gifts and promiſes. But when he refuſed, ſhe offered to go along with him, and leave all in the habit of his Page or Lackey, ſo ſhe might enjoy him, reſolving to kill her ſelf elſe. And ſo they will all when they truly Love. *Luſt* is more outragious in them than men, when it takes. And when doth it not think you? unleſs they be old. Truſt none of them, therefore, Let them all alone; I mean as to Marriage, They'll be too hard for thee every way. If thou be wiſe, ſince there is ſuch hazard, ſuch deceit in the Female Sex, keep thy ſelf as thou art, 'tis beſt to be free.

Are not theſe good grounds and reaſons

for thy Love now? Art not thou a wise fellow to run mad after *Toys, Shadows*, things of *no moment or substance*, a *bundle of Deceit and Villany?* Old, honest *Chaucer* will tell you how they were in his time above three hundred years ago, in his *Romant of the Rose.*

Ev'ry each of them hath some Vice,
If one be full of Villany,
Another hath a Liquerish Eye.
If one be full of Wantonness,
Another is a Childeress.

'Tis natural to them to be so. And as *Chaucer* notes elsewhere,

For halt so boldly there can non,
Swear and Lye as Woman can.

Their Stars incline them, as the *wife of Bath* speaks from her own experience,

I follow, aye mine Inclination,
By vertue of my Constellation.

And now let us, *Philogynus*, proceed to consider *the second end of Marriage*, since they are so still, and ever will be.

MEM-

MEMBER II.

Of the Second end of Marriage the Continuation of our Kind.

RIdiculous enough are the Phancies of many men who are thereby too often guided. Some, I know, are so *besotted* with the desire of an *Off-spring*, as they have ran any hazards; run hand over head, and quite undone themselves. *The greatest madness imaginable if we rightly consider all things.* They'll tell you Children keep up, and Eternize their Name. But the poorest way it is of immortalizing them that can be, and common to the *base* as well as *the Noble*; to the *Peasant* as *the King*; nay, even to *brute Beasts*. The nobler

way is *by great Actions* (as I have elſewhere declared) *noble works and attempts*, whereby *a mans name will be engraven in his Merits* and *Atchievemens* ſo deep, *as the Teeth of time can never devour.* And we commonly ſee the *greateſt works have been done by Childleſs men.*

Beſides, *the Risk that's run for them is dubious and hazardous, yet obligatory.* And admitting *the wife be virtuous*, thou art not ſure *whether he that ſhall come after thee and poſſeſs thine Inheritance, ſhall be a wiſe Man or a Fool*; call to mind that old Proverb, ἡρώων τέκνα, πήματα, *Heroum filii noxæ*; great mens Sons ſeldom do well, *Auguſtus* exclaims in *Suetonius*; *Jacob* had his *Reuben*, *Simeon*, and *Levi*; *David* an *Abſolom*, and *Adonijah*. And *wiſe* Mens Sons are commonly *Fools* (as I noted a great while ſince in a ſmall (κ) tract) *Socrates* his Sons were all ſo; and *Solomons* only Son we read of, *Rehoboam*, was no other, or little better; and there is good reaſon for it (as I alſo tell you there) *becauſe their natural ſpirits are reſolved by their great ſtudies, and converted*

(z) ὁ Ἀνθρωπος καὶ ἐξω χὴν, *Fol.* 61.

verted into Animal, whereby they gave due bevolence (as St. *Paul* prettily terms it) *weakly, being moſt conſumed in ſtudy.* They had better be Childleſs: 'Tis too Common in the *middle ſort*, Thy Son's a *Drunkard*, a *Gamſter*, a *ſpend thrift*; Thy Daughter a *Fool*, a *Whore*. If theſe have not good Eſtates, their charge will undo them. What greater miſery than to beget Children, and leave them no better Inheritance, *than Hunger and Thirſt*, joyned *with Nakedneſs*? no Plague *like to want*. And if thou haſt Means, 'tis ten thouſand to one if they will be ruled by thee.

Beſides, they are *certain Cares* and *uncertain Comforts*: many times *the extravagances and vices but of one*, cauſes more Trouble *than will over-ballance the pleaſure in all the reſt*. And, 'tis for the moſt part ſeen, that the diſpoſitions both of Body and Mind ſuit more with a *Brother*, a *Kinſman*, and it way be, one *farther off in Blood*, than with *the Children*: Foraſmuch as the *ſurer ſide*, at leaſt (*if not both*) is *a ſtranger to the Family*. 'Tis neither Hereſie nor Imprudence then, to a-

dopt an Heir to thy mind, *though nothing of kin, equally wise with thy self, or endued with such Virtues as thou couldest wish thou hadst a Son of.* Whence the *Italians* make little or no difference between *Children*, and such as are *near of kin*, so they be *Allied* and *Virtuous*, they matter it not. Since *they can never be certain, whether their Children be their own.* I think, therefore, I need add no more on this Subject. Let's now a little compare a Married Estate to a single Life, which was the last thing premised.

Member

MEMBER III.

Description of a Single or Unmarried Life.

MArriage and its Events, on the other ſide, being thus conſidered *every way*, in *all circumſtances*; in all *its hazards*; all its *Jugles* and *Deceits*; we ſhall find a *ſingle Life* much to be preferred.

A *Batchelor* lives *free*, *ſecure*, *contentedly* (as I have alſo noted in my * laſt Book ſo often quoted) *wealthily*, *quietly*, *plentifully*, *ſweetly*, *merrily*, and *happily*. He has none *to care for*, but himſelf; none *to pleaſe*, none *to diſpleaſe and control him*, no *charge*, he may *live where he will*, he is his *own Maſter*; and *courted by all* in hopes of *being his Heir*, in hopes of *Marriage*, &c. *Reverenced* and *Reſpected* he is, wherever he comes: Ev'ry one *invites him*, ſtrives *to obliege him* for

* Page 209.

their *own ends*. And so, on the other side, what an excellent state is *Virginity*? Marriage fills *the Earth*, but Virginity *Paradise*. 'Tis a never-fading Flower; whence *Daphne* was Metamorphosed into a *Bay-tree*: which, being ever Green, shews Virginity to be Immortal. A *blessed* thing in it self, and as the *Church* of *Rome* holds *meritorious*; and St. *Paul* * would have all like himself.

* 1 Cor. 7. 7.

Consider, my dear *Philogynus*, what a *slavery Marriage is*, what *an heavy burthen*, a *yoak*, *and that very uneasie*, that thou undertakest; how hard *a task thou art tied to*, and *how continuate for Life*, and it may be, *all thy own Life*, what *Squalour* attends it, what *irksomness*, what *charges*, (*Wife* and *Children* being a *perpetual bill of charges*) besides a myriad of *Cares*, *Miseries* and *Troubles*. So many, and such *infinite incumbrances* accompany this kind of Life. Another thing is too, when thou art Married, *all gifts cease*, no friend will *esteem thee*, and *thou shalt be compelled to lament thy miserable misfortune* all thy dayes; as being *rejected by all*, a *meer castaway*, a

lost

loſt Creature he is. Had he not been Married I would have help't him to a *brave, young, rich, and virtuous Lady*, or beſtowed *my ſelf* upon him. He ſhould have had the choice of all my *Daughters*, and *my ſelf* to boot. He ſhould have *lived with me* as long as he pleaſed and not coſt him a *Farthing*, only for his company. But now he has utterly *undone* himſelf, *ſplit* his Fortunes. *He had better be hang'd.* If this be the Doom of the firſt, what ſhall we ſay of the ſecond? I'll add a word.

MEMBER IV.

Of Second Marriages.

DO but ſeriouſly weigh and obſerve what I have ſaid, and thou wilt not admire if I thus conclude. *What ſhall we ſay to thoſe that marry again and again?* After they have been *ſet free*, are in *Love with their Fetters again and again*, *Dote*, are *Beſotted*, run *Mad again?* Truly, I think they *deſerve not our pity*, but are to be looked upon as *Bedlams*, or rather *Demoniacks*. They are *poſſeſt*, without doubt, and if we may believe the ſtory that goes among the *Romaniſts*, are in a very deſperate condition, who tell us, that ſome honeſt well-minded Fellows travelling *to Heaven*, it may be *Cuckolds*, ſome of them, (for they were all married) when they came to *Heaven-gate*, one knocking, St. *Peter* (whom they faign to be the Porter) asked

asked haſtily who was there, the reply was *a poor ſinner*; Oh, a Sinner, ſaid the *grave Saint*, haſt thou been in *Purgatory?* yes quoth the Sinner; *for I married a Wife that made me weary of my Life, ſo very a ſhrew ſhe was.* Whereupon he was let in. Another of *the ſhole*, hearing what paſt, and how well his Comrade ſped, as ſoon as the door was ſhut again, knock't in like manner; and being demanded the ſame queſtion, whether he had been in *Purgatory*, anſwered yes, for he had married *two ſhrews.* Haſt thou ſo, quoth honeſt *Peter*; then *get thee gone to the other ſtate for here is no room for Fools.* And ſo he went his way very penſively; but whether, I don't know, neither do I care: Teach him to be wiſer. A Man may pity an *honeſt, harmleſs gooſecap* that is enſnared by a *Woman* once. The *Devil himſelf* could hardly avoid it, did he live upon *Earth* and ſee the Allurements of Women, and their devices. *Semel inſanivimus omnes.* But to be *twice mad in an Age* to be *twice in Purgatory*, 'tis *as bad as Hell.* St. *Hierom*, a *Learned* and *Holy* Man,

(to

(to omit what St. *Paul* says of it) and one of the *Fathers* of the *Church*, will tell you *to marry at all, is little better than Fornication.* But *to marry twice is downright Bawdry, and utterly condemned by him.* What shall I say? MEN, (say what I can) will do what they will, following their *sensual appetites.* Yet this will I say, *To be carnally minded is death.* Nay, St. *Hierom* goes farther, maintaining Marriage to be little better than a *Sin.* And *Tertullian* condemns all second Marriages. So *Tully*, when perswaded to marry a second time; answered, he could not *simul amare & sapere*, be Wise and Love at one time. *Jupiter* himself cannot intend both at once. But I shall add no more of this, since I hope that thou wilt forbear committing this **Folly** once.

For, consider, *Philogynus*, I have, in short, given thee a taste of what Marriage is, and the Grounds and Reasons of thy Love, which are Groundless, and, indeed, no other than *Lust.* Be admonished and beware, therefore, you see what Cares, Fears, Jealousies, Dangers, Anxieties

ties and Troubles attend it to diſwade thee from it, Let *Reaſon* take place. *Cupid* is blind, and ſo are all his *Diſciples*: Nay, they are mad, and hurried headlong, though it be to their ruine, ſhame and diſgrace. *This damn'd Luſt* counterballances all the reſt, captivating them like ſo many *brutis Beaſts*; for in this *licentiouſneſs & ſordid act of coition* they are no other, they are no better, differing nothing from them, and look as *like Aſſes* when they have done, it being one of the ſillieſt actions a man poſſibly can be guilty of all his days. Thus *Elpenor* and *Grillus* became *Swine*. *Lycaon* a *Woolf*. *Caliſto* a *Bear*. *Tereus* a *Lapwing*: And *Jupiter* what not? (as was before noted) a *golden Shower*, a *Cuckoe*, a *Bull*, a *Swan*, a *Satyr*, &c. And *Apuleius* an *Aſs*. And ſo they are all *inſenſati infatuati*; For, what other meanings can all thoſe Learned and Witty *Poets* have in their ingenious fictions, but to point out and indigitate to us, that a Man given over to his *Luſt*, is no better than a *Brute*; no better than thoſe *Satyrs*, *Woolves*, *Bears*, *Bulls*, *Swine*, and *Aſſes* they compare them to?

Wherefore I ſhall conclude with the

Apoſtles

Apostles words, 1 *Cor.* ver. 1,7,8,26, 27,38. (my dear *Philogynus*, Concerning the thing whereof you wrote unto me) *It is good for a Man not to touch a VVoman. For, I would that all Men were as I my self. I say therefore to the unmarried, it is good for them if they abide even as I. Concerning Virgins I say, it is good for a Man so to be. Art thou loosed from a VVife, seek not a VVife. So then, he that giveth her in Marriage doth well, but he that giveth her not in Marriage doth better.*

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